

THE GOSPEL
OF
JOHN

Recovery Version

Living Stream Ministry

இயேசு கிறிஸ்துவின் நாமத்தில் அன்பின் வாழ்த்துக்கள்

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THE GOSPEL OF JOHN

Recovery Version

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THE GOSPEL ACCORDING TO JOHN

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THE GOSPEL ACCORDING TO JOHN

Author: The apostle John (21:20, 24), son of Zebedee (Matt. 10:2), whose brother was James and whose mother was Salome (Matt. 27:56; Mark 15:40).

Time of Writing: Approximately A.D. 90.

Place of Writing: Perhaps Ephesus.

Recipients: All believers, both in Judea and throughout the Gentile lands, as indicated by the translations offered by John in 1:38; 5:2; and 19:13.

Subject:
The Gospel of Life—
Proving That Jesus Christ Is God the Savior
Coming as Life to Propagate Himself

CHAPTER 1

I. The Eternal Word Incarnated Coming to Bring God into Man
1:1—13:38

A. Introduction to Life and Building
1:1-51

1. The Word in Eternity Past, Who Was God, through Creation
Coming as Life and Light to Bring Forth the Children of God
vv. 1-13

1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with God, and the ⁴Word was ^{5c}God.

¹ *In the beginning* means in eternity past. As the introduction to this Gospel, this chapter begins in eternity past with God, who had divinity but not humanity (v. 1); it then passes through His creation of all things (v. 3), His incarnation (v. 14), His becoming the Lamb who takes away the sin of the world (v. 29), and His being the Spirit who causes the believers to be transformed into living stones for His building (vv. 32, 42), and continues all the way to eternity future, in which the Son of Man, who has both

divinity and humanity, is the center for the communication between heaven and earth and for the union of God and man in eternity. After this, ch. 2 shows that the principle of the Triune God as life is to change death into life (2:1-11) and that the purpose of life is to build the house, the temple, of God (2:13-22). In chs. 3—11, nine cases are given to illustrate how God as life meets the different needs of different kinds of people. As a result, in the beginning of ch. 12 a miniature of the church is produced

^{1a} 1 John
1:1;
cf. Col.
1:17;
Gen.
1:1
^{1b} John
1:14;
Rev.
19:13;
1 John
1:1
^{1c} Rom.
9:5;
Heb.
1:8;
1 John
5:20

3^a Col.
1:16

2 ¹He was ²in the beginning with God.

3 ^aAll things came into being through Him, and apart from Him not one thing came into being which has come into being.

4^a John
5:26;
11:25;
14:6;
1 John
1:2;
5:11-12

4 In Him was ^{1a}life, and the life was the ^{2b}light of men.

5 And the ^alight shines in the darkness, and the darkness did not overcome it.

6 There came a man ¹sent from God, whose name was John.

4^b John
8:12;
9:5,
12:46

7 ¹He came for a testimony that he might testify concerning the light, that all might believe through him.

8 He was not the light, but *came* that he might testify concerning the light.

5^a Matt.
4:16;
cf. John
3:19

9 *This* was the ^atrue light which, coming into the world, ^benlightens every man.

9^a 1 John
2 8
9^b Eph
1 18,
3.9-
Heb
6 4,
10 32

(12:1-11). From 12:12 to the end of ch. 17 an explanation is given concerning how the church is produced through the multiplication and increase of the incarnated God-man by means of His death and resurrection. Chapters 18—20 show the accomplishing of the multiplication and increase, which causes Him to have many brothers (20:17) and enables Him to enter into them (20:22) to be their life and everything that they may be constituted His Body as His increase and expression. Finally, ch. 21 reveals that He will be with them in an invisible way until His coming back (21:22).

1² The Word is the definition, explanation, and expression of God; hence, it is God defined, explained, and expressed.

1³ The Word is not separate from God. It is not that the Word is the Word and God is God, and that they are thus separate from each other. Rather, the two are one; hence, the next clause says that the Word was God.

1⁴ That the Word is God implies that God in His person is not simple; He is triune.

1⁵ Not God the Son only, but the complete Triune God.

2¹ Or, This One.

2² In the beginning, that is, from

eternity past, the Word was with God. Contrary to what is supposed by some, it is not that Christ was not with God and was not God from eternity past, and that at a certain time Christ became God and was with God. Christ's deity is eternal and absolute. From eternity past to eternity future, He is with God and He is God. This is why this Gospel, unlike Matthew (ch. 1) and Luke (ch. 3), has no genealogy of Christ (Heb. 7:3).

4¹ Since v. 3 refers to the creation in Gen. 1, *life* here should refer to the life signified by the tree of life in Gen. 2. This is confirmed by the fact that in Rev. 22 John mentions the tree of life. Since life is in Him, He is life (11:25; 14:6), and He came that man might have life (10:10b). The introduction to this Gospel is composed of this entire chapter; it begins with life (v. 4) and ends with building (vv. 42, 51), that is, with the house of God (see notes 42¹, 51², and 51³). Hence, it is an introduction to life and building.

4² The light for the old creation was physical light (Gen. 1:3-5, 14-18). The light for the new creation is the light of life mentioned here.

6¹ The verb has the sense of being sent as an envoy with a special commission.

7¹ Or, This one.

10 He was in the world, and the world came into being through Him, yet the world did not know Him.

11 He came to His own, yet those who were His own did not receive Him.

12 But as many as ^{1a}received Him, to them He gave the authority to become ²children of God, to those who ¹believe into His name,

13 Who were begotten not ¹of ²blood, nor ¹of the ²will of the flesh, nor ¹of the ²will of man, but ¹of God.

2. The Word Becoming Flesh,
with Grace in Fullness and with Reality,
to Declare God in the Only Begotten Son of God
vv. 14-18

14 And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6a}grace and ^{6c}reality.

12¹ To believe into is to receive.

12² For human beings to become children of God is for man to have the divine life and the divine nature.

13¹ Lit., out of.

13² *Blood* (lit., bloods) here signifies the physical life; *will of the flesh* denotes the will of fallen man after man became flesh; and *will of man* refers to the will of the man created by God.

14¹ For the Word as God to become flesh is for God to have the human life and the human nature.

14² Romans 8:3 indicates that although this flesh was the flesh of sin, it had only the likeness of the flesh of sin and did not have the sin of the flesh. It is the Word who became such flesh, and this Word was God, the complete Triune God (v. 1). That the Word became flesh means that the Triune God became a man of flesh in the likeness of a sinful man. By so doing God entered into sinful man and became one with sinful man. However, He had only the likeness of a sinful man and not the sin of a sinful man. Hence, He was a sinless God—the complete God and the permanent, having two natures, the divine nature and the human nature. Although His two natures were min-

gled to produce a God-man, the individual characteristics of the two natures remained distinct; the two natures did not intermix to form a third nature. Rather, the divine nature existed in the human nature and was expressed through the human nature, full of grace, which is God enjoyed by man, and reality, which is God obtained by man. In this way the invisible God was expressed so that men can obtain and enjoy Him as their life for the fulfillment of His New Testament economy.

God's becoming flesh was contrary to the teaching of the Gnostics of that time. The Gnostics maintained that since the flesh is an evil substance, God, who is pure, could never be united with the evil flesh. Using the teaching of the Gnostics as a basis, the Docetists denied that Christ had come in the flesh (1 John 4:2). John wrote this Gospel in part to refute the heresy of the Docetists and to prove strongly that Christ, the God-man, is indeed God who became flesh (having only the likeness of the flesh of sin but not the sin of the flesh) that through this flesh, on the one hand, He might destroy the devil (Heb. 2:14) and put away the sins of man (Heb. 9:26), and, on the other hand, God might be

12^a Col.
2:6

14^a 1 Tim.
3:16

14^b Exo
25:8-9,
Rev
21:3

14^c Matt
17:1-2,
5;
Luke
9:32;
2 Pet
1:16-18

14^d John
1:16-17;
Rom.
5:2

14^e John
14:6,
8:32

15^a John
1:30

15 John testified concerning Him and cried out, saying, This was He of whom I said, "He who is coming after me has become ahead of me, because He was before me.

16^a Col.
1:19;
2:9

16 For ¹of His ^afullness we have all received, and grace upon grace.

17^a John
1:14

17 For the ¹law was given through Moses; ^{1a}grace and ¹reality ²came through Jesus Christ.

18^a Heb.
1:3

18 No one has ever seen God; the ¹only begotten Son, who is ²in the bosom of the Father, He has ^{3a}declared Him.

united with man and he expressed through humanity for the fulfillment of His glorious purpose, a purpose He planned in eternity past for eternity future.

The deep thought of the Gospel of John is that Christ, the incarnate God, came as the embodiment of God, as illustrated by the tabernacle (v. 14) and the temple (2:21), so that man could contact Him and enter into Him to enjoy the riches contained in God. Both the tabernacle and the temple had an outer court, a Holy Place, and a Holy of Holies. Therefore, John points out first that Christ was the Lamb (who took away sin—v. 29) offered on the altar, which signifies the cross, in the outer court of the tabernacle, and then that He was like the bronze serpent (which caused man to have life) lifted up on the pole (3:14), which signifies the cross. This shows how Christ in His redemption was received by His believers that they might be delivered from sin and obtain life and might enter into Him as the embodiment of God, typified by the tabernacle, to enjoy all the riches that are in God. The foot-washing in ch. 13 may be considered the washing in the laver in the outer court of the tabernacle, which washed away the earthly defilement of those who drew near to God, so that their fellowship with God and with one another could be maintained. In ch. 14 those who receive Christ are brought by Him into the Holy Place to experience Him as the bread of life (6:35), signified by the showbread, and as the light of life (8:12; 9:5), signified by the lampstand. Eventually, in ch. 17, through

the highest and most mysterious prayer, which is typified by the burning incense on the golden incense altar, those who enjoy Christ as life and as light are brought by Him into the Holy of Holies to enter with Him into the deepest enjoyment of God and to enjoy the glory that God has given Him (17:22-24).

14^b The Word, by being incarnated, not only brought God into humanity but also became a tabernacle to God as God's habitation on earth among men.

14^c This refers to Christ's transfiguration on the Mount (Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18).

14^d Gk. *para*, which means *by the side of*, implying *with*; hence, it is, literally, *from with*. The Son not only is from God but also is with God. On the one hand, He is from God, and on the other hand, He is still with God (8:16b, 29; 16:32b).

14^e Grace is God in the Son as our enjoyment; reality is God realized by us in the Son. The Greek word for *reality* is the same as that for *truth* in 5:33; 8:32; and 17:17, 19.

16¹ Lit., out of.

17¹ The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands. The law, at most, was only a testimony of what God is (Exo. 25:21), but reality is the realization of what God is. No man can partake of God through the law, but grace enables man to enjoy God. Reality is God realized by man, and grace is God enjoyed by man.

17² Lit., became.

18¹ The Father's only begotten Son

3. Jesus as the Lamb of God,
with the Holy Spirit as the Dove,
Making the Believers Stones for the Building
of the House of God with the Son of Man
vv. 19-51

a. Religion Looking for a Great Leader
vv. 19-28

19 And this is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, Who are you?

20 And he confessed and did not deny, and he confessed, I am not the ^aChrist.

21 And they asked him, What then? Are you ^aElijah? And he said, I am not. Are you the ^bProphet? And he answered, No.

22 They said then to him, Who are you, that we may give an answer to those who sent us? What do you say about yourself?

23 He said, I am a ^avoice of one crying in the wilderness, "Make straight the way of the Lord!" as Isaiah the prophet said.

24 And those who had been sent were of the Pharisees.

25 And they asked him and said to him, Why then are you baptizing if you are not the Christ nor Elijah nor the Prophet?

26 John answered them, saying, I ^abaptize in water; *but* among you stands One whom you do not know,

27 He who is coming after me, the thong of whose sandal I am not worthy to untie.

28 These things took place in ¹Bethany across the Jordan, where John was baptizing.

b. Jesus Introduced as a Lamb with a Dove
vv. 29-34

29 The next day he saw Jesus coming to him and said,

declared God by the Word, life, light, grace, and reality. The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized, apprehended. God is fully declared in the Son through these five things.

18² Lit., into.

18³ Or, explained.

28¹ Bethany here was a place on the east side of the Jordan and is different from the Bethany in 11:1, which was a village on the west side of the Jordan.

20^a Dan.
9:25-26

21^a Mal.
4:5

21^b Deut.
18:15,
18

23^a Isa.
40:3

26^a Matt.
3:11

29^a John
1:36
1 Pet
1:19
Rev
5:6
7:11
12:11
14:1
21:9, 10,
22:2-3,
22:1, 3;
cf. Exo.
12:3-4

29^b 1 John
2:2,
1 Pet
2:24;
1 Cor
15:3,
Isa
53:10a

30^a John
1:15

32^a Matt
3:16

34^a John
1:49

36^a John
1:29

Behold, the ^{1a}Lamb of God, who takes away the ^bsin of the ²world!

30 This is He of whom I said, ^aA man is coming after me who has become ahead of me, because He was before me.

31 And I did not know Him, but in order that He might be manifested to Israel, for this *reason* I came baptizing in water.

32 And John testified, saying, I beheld the Spirit descending as a ^{1a}dove out of heaven, and He abode upon Him.

33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.

34 And I have seen and have testified that this is the ^aSon of God.

c. Bringing Forth Stones for God's Building vv. 35-51

35 Again the next day John was standing with two of his disciples,

36 And looking at Jesus walking, he said, Behold, the ^aLamb of God!

37 And the two disciples heard him speak *this*, and they followed Jesus.

38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?

39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the ¹tenth hour.

40 One of the two who heard *this* from John and followed Him was Andrew, Simon Peter's brother.

29¹ Based on the Scriptures, the religious people were looking for a great leader (vv. 19-25) such as Messiah, Elijah, or the Prophet (Dan. 9:26; Mal. 4:5; Deut. 18:15, 18). But Jesus was introduced to them as a little lamb with a little dove (vv. 29-33). The Lamb takes sin away from man, and the dove brings God as life to man. The Lamb is for redemption, to redeem fallen man back to God, and the dove is for life-giving, for anoint-

ing, to anoint man with what God is, to bring God into man and man into God, and for uniting the believers in God. Both the Lamb and the dove are needed for man to participate in God.

29² The world here refers to mankind, as in 3:16.

32¹ See note 29¹.

39¹ I.e., 10:00 a.m., Roman time. Roman time is used throughout the book.

41 He first found his own brother Simon and said to him, We have found the ¹Messiah (which translated means ¹Christ).

42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, ^{1a}Peter).

43 The next day He wanted to go forth into Galilee, and He found Philip. And Jesus said to him, Follow Me.

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip found Nathanael and said to him, We have found Him of whom Moses in the law, and the prophets, wrote, Jesus, the ¹son of Joseph, from Nazareth.

46 And Nathanael said to him, Can anything good be from Nazareth? Philip said to him, ^aCome and see.

47 Jesus saw Nathanael coming to Him and said concerning him, Behold, truly an Israelite, in whom there is no guile!

48 Nathanael said to Him, How do You know me? Jesus answered and said to him, Before Philip called you, while you were under the fig tree, I saw you.

49 Nathanael answered Him, Rabbi, You are the Son of God; You are the ^{1a}King of Israel.

50 Jesus answered and said to him, *Is it* because I told you that I saw you under the fig tree *that* you believe? You shall see ^agreater things than these.

51 And He said to him, ¹Truly, truly, I say to you, You shall see ^{2a}heaven opened and the angels of God ascending and descending on the ³Son of Man.

41¹ *Messiah* is a Hebrew word; *Christ* is the Greek translation. Both mean *the anointed*. Christ is God's Anointed, the One appointed by God to accomplish God's purpose, God's eternal plan.

42¹ Meaning *a stone*. In Matt. 16:18 the Lord mentioned this word when He spoke to Peter about the building of the church. It must have been from this that Peter obtained the concept of living stones for the building of a spiritual house (1 Pet. 2:5), which is the church. The stone here denotes a work of transformation that brings forth material for God's building (1 Cor. 3:12).

45¹ The information that Philip passed on to Nathanael in the words *son of Joseph* and *from Nazareth* was inaccurate. Jesus was born not of Joseph but of Mary (Matt. 1:16), and not in Nazareth but in Bethlehem (Luke 2:4-7).

49¹ The Messiah.

51¹ In Greek, Amen, amen. So throughout the book.

51² This is the fulfillment of Jacob's dream (Gen. 28:11-22). Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel.

42^a Matt.
16:18;
1 Pet.
2:5;
1 Cor.
3:12;
Rev.
21:18-
20;
cf. Gen.
28:18,
22

46^a John
1:39

49^a John
12:13;
19:19

50^a John
14:12

51^a Gen.
28:11-22

CHAPTER 2

B. Life's Principle and Life's Purpose

2:1-22

I. Life's Principle—To Change Death into Life

vv. 1-11

a. Christ Coming in Resurrection
to the People in Their Enjoyment

vv. 1-2

^{1a} 1 Cor
15:4
cf. John
1:29
35:43

1 And the ^{1a}third day a ²wedding took place in ^{3b}Cana of ^{4c}Galilee, and the mother of Jesus was there.

2 And Jesus also was invited, as well as His disciples, to the wedding.

^{1b} John
4:46
^{1c} John
7:52

b. Their Human Life Running Out and Their Being Filled with Death
vv. 3-7

3 And when the ¹wine ²ran out, the ³mother of Jesus said to Him, They have no wine.

4 And Jesus said to her, ¹Woman, ²what do I have in this that concerns you? ³My hour has not yet come.

^{4a} John
7:6, 8,
30
8:20

Jacob poured oil (a symbol of the Holy Spirit, the ultimate expression of the Triune God reaching man) upon the stone (a symbol of the transformed man) that it might be the house of God. Here in this chapter are the Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven.

⁵¹³ This chapter, as the introduction to this Gospel, introduces Christ as both the Son of God (vv. 34, 49) and the Son of Man. Nathanael recognized Him as the Son of God and addressed Him as such (v. 49), but Christ said to Nathanael that He was the Son of Man. The Son of God is God; as such, He has the divine nature. The Son of Man is man; as such, He possesses the human nature. For the declaring of God (v. 18) and for the bringing of God to man, He is the only begotten Son of God. But for the building of God's habitation on earth among men, He is the Son of Man. God's building needs His humanity. In eternity past Christ was only God,

only the Son of God, and had only divinity; but in eternity future Christ, as God and man and as the Son of God and the Son of Man, will have both divinity and humanity forever.

¹¹ The day of resurrection (1 Cor. 15:4).

¹² Marriage signifies the continuation of human life, and a wedding (feast) signifies the pleasure and enjoyment of human life.

¹³ *Cana* means *reed*, and reeds signify weak and fragile people (Isa. 42:3a; Matt. 12:20a; 11:7).

¹⁴ Galilee was a despised place (John 7:52).

³¹ Wine, the life juice of the grape, signifies life. Hence, the wine's running out symbolizes that the human life runs out.

³² Lit., fell short.

³³ Here the mother of Jesus symbolizes the natural man, which has nothing to do with life (v. 4) and must be subdued by life (v. 5).

⁴¹ A term of respect and endearment.

5 His mother said to the servants, Whatever He says to you, do.

6 Now there were ¹six stone waterpots lying there, according to the ²Jews' rite of purification, holding ³two or three measures each.

7 Jesus said to them, Fill the waterpots with ¹water. And they filled them up to the brim.

c. Christ Changing Their Death into Life Eternal
vv. 8-11

8 And He said to them, Draw some out now and take it to the master of the feast. And they took *it to him*.

9 And when the master of the feast tasted the ^{1a}water which had become wine and did not know where it came from, though the servants who had drawn the water knew, the master of the feast called the bridegroom

10 And said to him, Every man sets out the good wine first, and when they have drunk freely, *then* that which is worse; you have kept the good wine until now.

11 This ¹beginning of ^{2a}signs Jesus performed in Cana of Galilee and ³manifested His glory, and His disciples believed into Him.

2. Life's Purpose—To Build the House of God
vv. 12-22

a. Christ Cleansing the Temple
vv. 12-17

12 After this He went down to Capernaum, He and His

⁴² Lit., what is there to Me and to you? (a Hebrew idiom).

⁶¹ The six waterpots signify the created man, for man was created on the sixth day (Gen. 1:27, 31).

⁶² The Jews' rite of purification with water signifies religion's attempt to make people clean by certain dead practices. But the Lord changes death into life.

⁶³ Two or three measures equal twenty or thirty gallons.

⁷¹ Water here signifies death, as in Gen. 1:2, 6, Exo. 14:21, and Matt. 3:16.

⁹¹ The changing of water into wine signifies the changing of death into life.

¹¹¹ The first mentioning of any matter in the Scriptures sets forth the principle of that matter. Therefore, this first sign sets forth the principle of all the following signs, that is, to change death into life.

In the Scriptures, figuratively, the tree of life is the source of life and the tree of knowledge is the source of death, as revealed in Gen. 2:9, 17. The meaning of all the cases recorded in this Gospel corresponds with the principle that the tree of life results in life and the tree of knowledge results in death.

¹¹² In this book all the miracles done by the Lord are called signs (v. 23; 3:2; 4:54; 6:2, 14, 26, 30; 7:31;

^{9a} John
4:46

^{11a} John
2:23;
3:2;
4:54;
6:2, 14,
26, 30;
7:31;
9:16;
10:41;
11:47;
12:18,
37;
20:30;
Rev.
1:1

mother and His brothers and His disciples; and they remained there not many days.

13^a John

6:4

11:55

14^a cf. Matt

21:12

14^b 1 Kings

6:1

17:1

5:2

13 And the "Passover of the Jews was near, and Jesus went up to Jerusalem.

14 And "He found in the "temple those selling oxen and sheep and doves, and the moneychangers sitting *there*.

15 And "having made a whip out of "cords, He drove them all out of the temple, as well as the sheep and the oxen, and He poured out the money of the moneychangers and overturned their tables.

16^a John

14:2

16 And to those who were selling the doves He said, Take these things away from here; do not make "My Father's house a house of merchandise.

17^a Psa

69:9

17 His disciples remembered that it was written, "The zeal of Your house shall devour Me."

b. The Body of Jesus, the Temple, Destroyed
and Raised Up in Resurrection

vv. 18-22

18 The Jews then answered and said to Him, What sign do you show us, seeing that you do these things?

19^a Matt

16:21,

17:23,

20:19,

27:63

21^a cf

1 Cor

6:19,

3:16-17,

Eph

2:21-22

22^a Psa

16:10,

Acts

2:30-32

19 Jesus answered and said to them, Destroy this "temple, and in "three days I will "raise it up.

20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?

21 But He spoke of the "temple of His body.

22 When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the "Scripture and the word which Jesus had spoken.

C. Life Meeting the Need of Man's Every Case

2:23—11:57

1. The Need of the Moral—Life's Regenerating

2:23—3:36

a. The Lord's Commitment Not in Miracles but in Life

2:23—3:1

23 Now when He was in Jerusalem at the Passover,

9:16, 10:41, 11:47, 12:18, 37, 20:30). They are miracles, but they are used as signs to signify the matter of life.

11^a The Lord's divinity was manifested here.

14^a The Greek word refers to the entire precincts of the temple. So in the next verse

15^a This case of the cleansing of the temple reveals the purpose of life,

during the feast, many believed into His name when they saw the signs which He did.

24 But Jesus Himself did not entrust Himself to them, for He knew all men,

25 And because He did not need anyone to testify concerning man, for ^aHe Himself knew what was in man.

25^a Psa.
139:1-2

CHAPTER 3

1 ¹But there was a man of the Pharisees named ^aNicodemus, a ruler of the Jews.

1^a John
7:50;
19:39

b. Regeneration by the Divine Spirit in the Human Spirit
3:2-13

2 This one came to Him by night and said to Him, Rabbi, we know that You have come from God as a ¹teacher, for no one can do these ^asigns that You do unless ^bGod is with him.

3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is ^{1a}born anew, he cannot ²see the ^{3b}kingdom of God.

2^a John
2:11
2^b Acts
10:38
3^a 1 Pet.
1:23
3^b John
3:5

i.e., that life is for the building of the house of God.

15² Lit., cords *made of* rushes.

19¹ The Greek word refers to the inner temple. So in vv. 20, 21.

19² *In three days* signifies in resurrection.

1¹ *But* indicates that this case, concerning Nicodemus, differs from the case in the foregoing verses, 2:23-25. There the people believed into the Lord because they saw the miracles He performed. The Lord could not commit Himself to such people. But the case in this chapter concerns life in regeneration; it reveals that this book is not for miraculous things but is only for life. This is why in this book even the miracles done by the Lord are called signs, signifying that the Lord came for life so that God might be multiplied (12:24), not for miracles so that man might be benefited.

2¹ Nicodemus considered Christ a teacher who had come from God. This indicates that he might have thought that he needed better teachings so that he could improve himself.

But the Lord's answer in the next verse unveiled to him that his need was to be born anew. To be born anew is to be regenerated with the divine life, a life different from the human life received by natural birth. Hence, his real need was not better teachings by which he could improve himself, but the divine life by which he could be remade. He was seeking for teachings, which belong to the tree of knowledge, but the Lord's answer turned him to his need for life, which belongs to the tree of life (cf. Gen. 2:9, 17).

3¹ Or, born from above. So in v. 7. To be born anew is to be born from above, from heaven, that is, to be born from God, who is in heaven.

3² In spiritual things, to see is to enter into (v. 5).

3³ The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm that requires the divine life. Only the divine life can realize the divine things. Hence, for one to see, or to enter into, the kingdom of God requires that he be regenerated with the divine life.

4 Nicodemus said to Him, How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?

5^a Titus 3:5; Matt. 3:11
5 Jesus answered, Truly, truly, I say to you, Unless one is ^aborn ¹of ²water and the Spirit, he cannot enter into the kingdom of God.

6^a John 1:13
6 That which is ^aborn ¹of the flesh is flesh, and that which is born ¹of the ²Spirit is ²spirit.

7 Do not marvel that I said to you, ¹You must be born anew.

8^a Eccl. 11:5; Ezek. 37:9
8 The ^{1a}wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born ²of the Spirit.

9 Nicodemus answered and said to Him, How can these things be?

10 Jesus answered and said to him, You are a teacher of Israel, and you do not know these things?

11^a John 3:32
11 Truly, truly, I say to you, We speak that which we know and ^atestify of that which we have seen, and yet you do not receive our testimony.

12 If I told you of the ¹things on earth and you do not believe, how will you believe if I tell you of the ¹things in heaven?

5¹ Lit., out of.

5² The words *of water and the Spirit* should have been plain to Nicodemus, without any need of explanation. In Matt. 3:11 John the Baptist spoke the same words to the Pharisees; hence, they should have been fully understood among the Pharisees. Now Nicodemus, one of the Pharisees, was conversing with the Lord, and the Lord spoke these familiar words. "Water" was the central concept of the ministry of John the Baptist, that is, to terminate people of the old creation. "Spirit" is the central concept of the ministry of Jesus, that is, to germinate people in the new creation. These two main concepts together constitute the concept of regeneration. Regeneration is the termination of people of the old creation with all their deeds, and the germination of people in the new creation with the divine life.

6¹ Lit., out of.

6² The first Spirit mentioned here is the divine Spirit, the Holy Spirit of God, and the second spirit is the human spirit, the regenerated spirit of man. Regeneration is accomplished in the human spirit by the Holy Spirit of God with God's life, the uncreated eternal life. Thus, to be regenerated is to have the divine, eternal life (in addition to the human, natural life) as the new source and new element of a new person.

7¹ Plural in Greek.

8¹ The Greek word for *wind* is the same as that for *spirit*. Whether it is rendered *wind* or *spirit* depends on the context. This verse refers to something that blows, the sound of which can be heard, indicating that the word should be rendered *wind*. A regenerated person is like the wind, which can be recognized but which is beyond understanding; even so, it is a fact, a reality.

13 And "no one has ascended into heaven, but He who descended out of heaven, the 'Son of Man, 'who is in heaven.

13^a Rom.
10:6-7;
1 ph
4:9

c Satan's Evil Nature in Man's Flesh Being Judged on the Cross
through the Death of Christ in the Form of the Serpent

13^b John
1:51

That the Believers May Have Eternal Life

3:14-21

14 And as "Moses ^blifted up the 'serpent in the wilderness, so must the Son of Man be lifted up,

14^a Num
21:4-9

15 That every one who believes into Him may have 'eternal life.

14^b John
12:32,
34;
8:28

16 For God so "loved the 'world that He ^bgave His 'only begotten Son, that every one who ^{2d}believes into Him would not perish, but would have eternal life.

16^a Rom.
5:8;
Eph.
2:4;

8² 1st., out of.

12¹ *Things on earth* here does not mean things of an earthly nature but things that take place on earth, including redemption and regeneration. In the same principle *things in heaven* in this verse does not mean things of a heavenly nature but things that take place in heaven. In the next verse the Lord said that He was the One who descended out of heaven and who was still in heaven. This indicates that He knew the things that took place in heaven, because He was the One who was in heaven all the time.

13¹ Some ancient MSS omit, who is in heaven.

14¹ This chapter deals with regeneration. Regeneration, on one hand, brings the divine life with the divine nature into us. On the other hand, regeneration terminates the evil nature of Satan in our flesh. In Gen. 3 Satan, the serpent, injected his nature into man's flesh. When the children of Israel sinned against God, they were bitten by serpents (Num. 21:4-9). God told Moses to lift up a bronze serpent on their behalf for God's judgment, that by looking upon that bronze serpent all might live. That was a type. Here, in this verse, the Lord Jesus applied that type to Himself, indicating that when He was in the flesh, He was in "the likeness of the flesh of sin" (Rom. 8:3), which likeness is equal to the form of the

bronze serpent. The bronze serpent had the form of the serpent but was without the serpent's poison. Christ was made in "the likeness of the flesh of sin," but He did not participate in any way in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). When He was lifted up in the flesh on the cross, by His death Satan, the old serpent, was dealt with (12:31-33; Heb. 2:14). This means that the serpentine nature within fallen man has been dealt with. When a man is regenerated with the divine life in Christ, his satanic nature is annulled. Because of this, in this portion of the Word, when the Lord revealed the matter of regeneration to Nicodemus, He specifically mentioned this point.

Titus
3:4;
1 John
4:10

16^b Rom.
8:32;
1 John
4:9

16^c John
1:18;
3:18,
1 John
4:9

16^d John
3:36;
6:40

Nicodemus might have considered himself a moral and good man. But the Lord's word in this verse implied that regardless of how good Nicodemus might have been outwardly, he had the serpentine nature of Satan inwardly. As a descendant of Adam, he had been poisoned by the old serpent, and the serpent's nature was within him. He needed the Lord not only to be the Lamb of God to take away his sin (1:29) but also to be in the form of the serpent that his serpentine nature might be dealt with on the cross and that he might have eternal life. In the principle set forth in ch. 2, this is the changing of death into life.

17 For God did not send the Son into the world to ¹condemn the world, but that the world might be saved through Him.

18^a John
1:18

18 He who believes into Him is not ¹condemned; but he who does not believe has been ¹condemned already, because he has not believed into the name of ^athe only begotten Son of God.

19^a John
1.9

19 And this is the ¹condemnation, that the ^alight has come into the world, and men loved the darkness rather than the light, for their works were evil.

20 For every one who ¹practices evil hates the light, and does not come to the light, lest his works be ²reproved.

21 But he who does the ¹truth comes to the light, that his works may be manifested that they are wrought in God.

d. The Regenerated People
Becoming the Bride of Christ as His Increase
3:22-30

22^a John
4:1-2

22 After these things, Jesus and His disciples came into the land of Judea, and there He spent some time with them and ^abaptized.

15¹ This is the divine life, the uncreated life of God, which not only is everlasting with respect to time but also is eternal and divine in nature. So in vv. 16, 36.

16¹ The world here refers to sinful, fallen people, who constitute the world. They have not only sin but also the poisonous element of the devil, the ancient serpent; hence, they have become serpents. They need Christ to die for them in the form of a serpent and be judged by God as their Substitute (v. 14); otherwise, they will perish (v. 16). Although men are utterly fallen, God still loves them with His divine love, which is Himself (1 John 4:8, 16), because they are vessels created by God according to His own image to contain Himself (Gen. 1:26; Rom. 9:21a, 23). Moreover, He so loves them that He gave them His only begotten Son, His expression, that they might obtain His eternal life to become His many sons and be His corporate expression for the fulfillment of His eternal New Testament economy. Hence, God first regener-

ates them by His Spirit (vv. 3-6) that they may have His eternal life (vv. 15-16, 36a). Then He fills them with His unlimited Spirit (v. 34) that they may become the bride of Christ, who is above all and is all-inclusive (vv. 31-35), to be His increase and fullness (vv. 28-30).

16² Believing into the Lord is not the same as believing Him (6:30). To believe Him is to believe that He is true and real, but to believe into Him is to receive Him and be united with Him as one. The former is to acknowledge a fact objectively; the latter is to receive a life subjectively.

17¹ Or, judge.

18¹ Or, judged.

19¹ Or, judgment.

20¹ I.e., does evil habitually. The same word is used in 5:29.

20² Or, exposed, uncovered.

21¹ According to the context, *truth* here denotes uprightness (as opposed to evil—vv. 19-20), which is the reality manifested in a man who lives in God according to what He is, and which corresponds with the divine

23 And John also was baptizing in Aenon near Salim, because there was much water there; and people came and were baptized;

24 For ^aJohn had not yet been thrown into prison.

24^a Matt.
14:3

25 There arose therefore a questioning on the part of John's disciples with a Jew about ^apurification.

25^a John
2:6

26 And they came to John and said to him, Rabbi, He who was with you ^aacross the Jordan, of whom you have testified, behold, He is ^cbaptizing and all are coming to Him.

26^a John
1:28-29

26^b John
1:7, 34

26^c John
4:2

27 John answered and said, A man cannot receive anything unless it has been given to him from heaven.

28 You yourselves testify of me that I said, ^aI am not the Christ, but I have been sent before Him.

28^a John
1:20, 23

29 ^aHe who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

29^a Rev.
19:7

30 He must ¹increase, but I *must* decrease.

e. The Immeasurable Son of God
for Man's Believing unto Eternal Life
3:31-36

31 ^{1a}He who comes from above is above all; he who is ²from the earth is ²of the earth and speaks ²out of the earth. ^bHe who comes ²from heaven is above all.

31^a John
8:23

31^b John
3:13

light, which is God, as the source of the truth, manifested in Christ. See note 6^e in 1 John 1.

30¹ The increase in this verse is the bride in v. 29, and the bride there is a living composition of all the regenerated people. This means, in this chapter on regeneration, that regeneration not only brings the divine life into the believers and annuls the satanic nature in their flesh, but it also makes them the corporate bride for Christ's increase. The last two points, the annulling of the serpentine nature in the believers and the believers' being made the bride of Christ, are fully developed in John's Revelation. The book of Revelation reveals mainly how Satan as the old serpent will be fully eliminated (Rev. 20:2, 10)

and how Christ's bride, the New Jerusalem, will be fully produced (Rev. 21:2, 10-27).

31¹ Verses 31-36 unveil to us the immeasurableness, the unlimitedness, of Christ. He is such an immeasurable and unlimited One, who comes from above, who is above all, to whom the Father has given all, and who dispenses the Spirit without measure. Such a One needs a universal increase to be His bride to match Him, as revealed in vv. 22-30. He who believes into this immeasurable One has eternal life; he who disobeys this One is under the wrath of God.

31² *From, of, and out of* are the same word in Greek. Since persons, matters, and things on the earth are from the earth, they are of the earth.

32^a John
1:11

32 What He has seen and heard, of this He testifies, and ^ano one receives His testimony.

33 He who receives His testimony has sealed that God is true.

34^a John
1:20

34 For He whom God has sent speaks the ¹words of God, for He gives the Spirit not by measure.

35 ^aThe Father loves the Son and has given all into His hand.

36^a John
1:13, 16

36 He who ^abelieves into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.

CHAPTER 4

2. The Need of the Immoral — Life's Satisfying 4:1-42

a. A Thirsty Savior and a Thirsty Sinner vv. 1-8

1^a John
1:22
26

1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and ^abaptizing more disciples than John

2 (Although Jesus Himself did not baptize, but *rather* His disciples),

3^a John
1:22

3 He left ^aJudea and went away ^bagain into Galilee.

4^b John
2:11

4 And He had to pass through Samaria.

5^a Gen
13:18
19

5 So He came to a city of Samaria called Sychar, ^anear the piece of land that Jacob gave to Joseph his son;

48:22
Josh

6 And Jacob's ¹well was there. Jesus therefore, being wearied from the journey, sat thus by the ¹well; it was about the ²sixth hour.

24:32

7 There came a woman of Samaria to draw water. Jesus said to her, Give Me *something* to drink.

8 For His disciples had gone away into the city to buy food.

b. The Emptiness of Religion's Tradition and the Fullness of Life's Living Water vv. 9-14

9 The Samaritan woman then said to Him, *How is it that* You, being a Jew, ask for a drink from me, who am a

He who comes from heaven refers to one who is out of heaven, therefore, such a one is of heaven.

34¹ See note 6:3¹ in ch. 6.

6¹ Lit., fountain, as in v. 14.

6² I.e., 6:00 p.m.

Samaritan woman? (^aFor Jews have no dealings with Samaritans.)

10 Jesus answered and said to her, If you knew the ^agift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you ^bliving water.

11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?

12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?

13 Jesus answered and said to her, Everyone who ¹drinks of this water shall thirst again,

14 But whoever ^adrinks of the water that I will give him shall ^bby no means thirst forever; but the water that I will give him will become in him a fountain of water gushing up into ^{1c}eternal life.

c. The Way to Take the Living Water vv. 15-26

(1) To Make Confession of Sins vv. 15-18

15 The woman said to Him, Sir, ^agive me this water so that I will not thirst nor come here to draw.

16 He said to her, Go, ¹call your husband and come here.

17 The woman answered and said, I do not have a husband. Jesus said to her, You have well said, I do not have a husband,

9^a Matt.
10:5;
John
8:48;
Luke
9:52-53

10^a Rom.

6:23

10^b John

7:37-39;

Rev.

21:6;

22:1, 17

14^a Exo.

17:6;

Num.

20:8;

Psa.

36:8;

John

7:37;

1 Cor.

10:4,

12:13;

Rev.

21:6,

22:17

14^b John

6:35

14^c John

6:27;

3:16;

5:24

15^a John

6:34

9¹ Samaria was the leading region of the northern kingdom of Israel and was the site of its capital (1 Kings 16:24, 29). Around 700 B.C., the Assyrians captured Samaria and brought people from Babylon and other heathen countries to the cities of Samaria (2 Kings 17:6, 24). From that time the Samaritans became a people of mixed heathen and Jewish blood. History tells us that they had the Pentateuch (the five books of Moses) and worshipped God according to that part of the Old Testament. But they were never rec-

ognized by the Jews as being part of the Jewish people.

13¹ This signifies the enjoyment of material things and the amusement obtained from worldly entertainment. These cannot quench the thirst deep within man. However much he drinks of this material and worldly "water," he will thirst again. The more he drinks of this "water," the more his thirst increases.

14¹ See note 15¹ in ch. 3.

16¹ This word was intended to touch her conscience by referring to her history of immorality, so that she would repent of her sins.

18 For you have had ¹five husbands, and the one you now have is not your husband; this you have said truly.

(2) To Contact God the Spirit
in the Human Spirit and in Truthfulness
vv. 19-24

19 The woman said to Him, Sir, I perceive that You are a prophet.

20 ^{1a}Our fathers worshipped ^bin this mountain, yet you say that ^cin Jerusalem is the place where *men* must worship.

21 Jesus said to her, Woman, believe Me, ^aan hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

22 ^aYou worship that which you do not know; we worship that which we know, for salvation is of the Jews.

23 But ^aan hour is coming, and it is now, when the true worshippers will worship the Father ^bin spirit and truthfulness, for the Father also seeks such to worship Him.

24 ¹God is ²Spirit, and those who ³worship Him must worship ^ain ⁴spirit and ⁵truthfulness.

20^a Gen
13:18-20

20^b Deut
11:29-
30;
27-12,
Josh.
8:33

20^c Deut
12:5,
11, 14,
18, 21,
26
16:2, 6
7, 11
15, 16

21^a John
4:23

22^a 2 Kings
17:33,
41

23^a John
5:25;
4:21

23^b cf. Phil.
3:3

24^a Rom.
1:9

18¹ The woman tried the first husband, drinking of that "water," and she was not satisfied. Then she tried the second, third, fourth, and fifth husbands. Since none of these satisfied her, she was trying another. Her changing of husbands fully proved that however much she drank of that "water," she was still thirsty. "Everyone who drinks of this water shall thirst again." This word of the Lord's is true!

20¹ The woman's problem, like the questions in 8:3-5 and 9:2-3, was a matter of yes or no, which belongs to the tree of knowledge; but the Lord turned her to the spirit (vv. 21-24), which belongs to the tree of life (cf. Gen. 2:9, 17).

24¹ God here is the complete Triune God—the Father, the Son, and the Spirit.

24² *Spirit* here refers to the nature of the complete Triune God; it does not refer merely to the Lord Spirit. To worship God, who is Spirit, we must worship with our spirit, which is of the same nature as He is.

24³ This word was given to instruct

the Samaritan woman regarding her need to exercise her spirit to contact God the Spirit. To contact God the Spirit with the spirit is to drink of the living water, and to drink of the living water is to render real worship to God.

24⁴ This is our human spirit. According to typology, God should be worshipped (1) in the place chosen by God for His habitation (Deut. 12:5, 11, 13-14, 18), and (2) with the offerings (Lev. 1—6). The place chosen by God for His habitation typifies the human spirit, where God's habitation is today (Eph. 2:22). The offerings typify Christ; Christ is the fulfillment and reality of all the offerings with which the people worshipped God. Hence, when the Lord instructed the woman to worship God the Spirit in spirit and truthfulness, He meant that she should contact God the Spirit in her spirit instead of in a specific location, and through Christ instead of with the offerings. Since Christ, as the reality that issues in the human virtue of truthfulness, has come (vv. 25-26), all the shadows and types are over.

24⁵ According to the context of

(3) To Believe That Jesus Is the Christ

vv. 25-26

25 The woman said to Him, I know that ^aMessiah is coming (He who is called Christ); when He comes, He will declare all things to us.

26 Jesus said to her, ¹I, who speak to you, am *He*.

25^a John
1:41;
Luke
3:15;
cf. Deut.
18:15,
18

d. A Living Testimony with a Marvelous Harvest

vv. 27-42

27 And at this *point* His disciples came, and they marveled that He was speaking with a woman; yet no one said, What are You seeking? or, Why are You speaking with her?

28 Then the woman ¹left her waterpot and went away into the city, and said to the people,

29 Come, see a man who told me all that I have done. ^{1a}Is this not the Christ?

29^a John
7:26, 31

30 They went out of the city and came to Him.

31 In the meantime, the disciples urged Him, saying, Rabbi, eat.

32 But He said to them, ¹I have food to eat that you do not know about.

33 The disciples therefore said to one another, Has anyone brought Him *anything* to eat?

34 Jesus said to them, My food is ^ato do the will of Him who sent Me and ^bto finish His work.

34^a John
5:30;
6:38

35 Do you not say that there are yet four months and then the ^aharvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.

34^b John
5:36;
17:4
35^a Luke
10:2

This chapter and the entire revelation of John's Gospel, *truthfulness* here denotes the divine reality becoming man's genuineness and sincerity which are the opposite of the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (29; 3:14) and as the fountain of living water, the life-giving Spirit (7:15), partaken of and drunk by His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the

worship that He seeks. See note 6^a in 1 John 1; Rom. 3:7; and note 8² in Rom. 15.

26¹ By this word Jesus led her to believe that He was the Christ, that she might have eternal life (20:31). She believed (v. 29).

28¹ Whoever drinks the living water and is satisfied with it will drop his preoccupations and testify of it. In the principle set forth in ch. 2, this also is the changing of death into life.

29¹ This indicates that the woman believed that Jesus was the Christ. By thus believing, she received the living water and was satisfied.

32¹ The sinner was satisfied by receiving the Savior's living water, and

36 He who reaps receives wages and gathers fruit ¹unto ²eternal life, in order that he who sows and he who reaps may rejoice together.

37 For in this the saying is true, One sows and another reaps.

38 I sent you to reap that for which you have not labored; ¹others have labored, and you have entered into their labor.

39 And many of the Samaritans from that city believed into Him because of the word of the woman who testified, He told me all that I have done.

40 So when the Samaritans came to Him, they asked Him to remain with them, and He remained there two days.

41 And many more believed because of His word.

42 And they said to the woman, *It is no longer because of your speaking that we believe, for we ourselves have heard and know that this One is truly the ^aSavior of the world.*

42^a 1 John
4:14
1 Tim
4:10,
Luke
2:11

3. The Need of the Dying—Life's Healing 4:43-54

a. Christ Coming Back to Visit the Place of Weak and Fragile People vv. 43-46a

43 And after the two days He went forth from there into Galilee.

44^a Matt
13:57

44 For Jesus Himself testified that ^aa prophet has ¹no honor in his own country.

45 Then when He came into Galilee, the Galileans received Him, having seen all that He did in Jerusalem at the feast, for they also went to the feast.

46^a John
2:1
46^b John
2:9

46 He then came again to ^{1a}Cana of ²Galilee, where He had ^bmade the water wine.

the Savior was satisfied by doing God's will in satisfying the sinner. Doing the will of God to satisfy the sinner is the Savior's food (v. 34).

36¹ Or, for.

36² See note 15¹ in ch. 3.

38. *Others have labored* should mean that some had sown the seed among the Samaritans using the Pentateuch (the first five books of the Old Testament), which the Samaritans did

possess. Here the Lord sent His disciples to reap what the earlier laborers had sown.

44¹ The Lord went to Galilee to avoid gaining fame, which He had gained in Jerusalem (2:23).

46¹ See note 1³ in ch. 2.

46² Galilee, a despised place (7:41, 52), signifies the world, which is in a low and mean condition.

b. The Weak and Fragile People Dying
vv. 46b-49

And there was a certain royal official, whose son was sick in Capernaum.

47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked *Him* to come down and heal his son, for he was about to die.

48 Jesus therefore said to him, Unless you see ^asigns and wonders, you will by no means believe.

48^a 1 Cor.
1:22

49 The royal official said to Him, Sir, come down before my little child dies.

c. Healing by the Life-giving Word and through Believing
vv. 50-54

50 Jesus said to him, Go, your son lives. The man believed the ¹word which Jesus said to him and went his way.

51 And as he was now going down, his slaves met him and said that his child was living.

52 So he asked them the hour in which he got better. They said then to him, Yesterday at the ¹seventh hour the fever left him.

53 Then the father knew that *it was* in that hour in which Jesus said to him, Your son lives; and he believed, he and his whole house.

54 Again, this ^{1a}second sign Jesus performed when He came out of Judea into Galilee.

54^a John
2:11

CHAPTER 5

4. The Need of the Impotent—Life's Enlivening
5:1-47

a. The Inadequacy of Religion's Law-keeping
and the Sufficiency of the Son's Life-giving
vv. 1-9

1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

50¹ The word of life out of the mouth of the Lord gives life to the dying.

52¹ I.e., 7:00 p.m.

54¹ The first sign in Cana (2:1-11) signifies the changing of death into life, setting forth the principle of

life. The second sign here is a continuation, an application of the principle of the changing of death into life. The source of death is the tree of knowledge, and the source of life is the tree of life (cf. Gen. 2:9, 17).

2^a Neh
31

2 Now there is in Jerusalem near the ^{1a}sheepgate a pool, which is called in Hebrew ²Bethesda, having ³five porticoes.

3 ¹In these lay a multitude of those who were sick, blind, lame, *and* withered, ²waiting for the moving of the water.

4 For an ¹angel went down from time to time in the pool and ²stirred up the water; the first then to step in after the stirring up of the water was made ³well of whatever disease he was being held by.

5 And a certain ¹man was there, who had been thirty-eight years in his sickness.

6 When Jesus saw this one lying *there* and knew that he had already been a long time *in that condition*, ¹He said to him, Do you want to get well?

7 The sick man answered Him, ¹Sir, ²I have no one to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.

2¹ The sheepgate signifies the door to the sheepfold of the religion of law keeping (10:1).

2² *Bethesda* means *house of mercy*, signifying that the people who practiced law keeping needed the mercy of God because they were impotent, weak, and wretched, as portrayed in Rom. 7:7-24.

2³ Porticoes signify the shelter of the religion of law keeping, a shelter like that provided by a sheepfold. The number five signifies responsibility.

3¹ This signifies that under the shelter of law keeping, in the sheepfold of religion, there are many who are blind, unable to see; many who are lame, unable to walk; and many who are withered, lacking the life supply.

3² Some MSS omit this last part of v. 3 and all of v. 4.

4¹ The angel here signifies the agent through which the law, which could not give life, was given (Gal. 3:19, 21).

4² The stirring up of the water to make people well signifies the attempt to make people perfect by the practice of law keeping.

4³ Or, whole, sound. So in v. 6.

5¹ With this sick and impotent man there was no happiness, even on the joyful day of a feast (v. 1), and

there was no rest, even on the Sabbath day (v. 10).

6¹ This sign signifies that when the practice of law keeping in the Jewish religion became an impossibility because of the impotence of man (Rom. 8:3), the Son of God came to enliven the dead (v. 25). The law could not give life (Gal. 3:21), but the Son of God gives life to the dead (v. 21). "While we were yet weak" (Rom. 5:6), He came to enliven us.

7¹ Or, Lord.

7² There was a means for healing in the religion of law keeping, but it did not profit the impotent man, because he had no strength to fulfill the law's requirements. The law keeping in religion depends on man's effort, man's doing, man's make-up. Since man is impotent, the law keeping in religion becomes ineffective. The holy city, the holy temple, the feast, the Sabbath, the angels, Moses, and the Scriptures are all good things of this religion, but they could do nothing for this impotent man. In the eyes of the Lord he was a dead person (v. 25), in need not only of healing but also of enlivening. With the Lord's enlivening there is no requirement. The impotent man heard His voice and was enlivened (v. 25).

8 Jesus said to him, "Rise, take up your ¹mat and walk.

9 And immediately the man ¹became well, and he ²took up his mat and walked. Now it was the "Sabbath on that day;

b. Religion's Opposition to Life
vv. 10-16

10 Therefore the Jews said to the one who had been healed, It is the "Sabbath, and ^{1b}it is not lawful for you to take up your mat.

11 But he answered them, He who made me well, that One said to me, Take up your mat and walk.

12 They asked him, Who is the man who said to you, Take up your mat and walk?

13 But he who had been healed did not know who it was, for Jesus had withdrawn, there being a crowd in that place.

14 After these things Jesus found him in the temple and said to him, Behold, you have become well; ^{1a}sin no more so that nothing worse happens to you.

15 The man went away and told the Jews that Jesus was the One who made him well.

16 And because of this the Jews persecuted Jesus ¹and sought to kill Him, because He did these things on the Sabbath.

c. The Son Equal with the Father
in Giving Life and Executing Judgment
vv. 17-30

17 But Jesus answered them, My Father is ¹working until now, and I also am working.

18 Because of this therefore the Jews ¹sought all the more

8 A small mattress or pad; so in vv. 10, 11, and 12.

9 According to vv. 24-25, this is a pass out of death into life and to life in the principle set forth in ch. 2, the changing of death into life.

9 Formerly the mat carried, the potent man but now the enlivened man carried the mat.

10 Life's enlivening broke religious ritual. Religion was offended by Jesus and began its opposition to life at this point (vv. 16, 18).

11 The Sabbath is for man (Mark 2:27) and should be a rest to man. Religion's keeping did not bring rest to this

man who had been sick for thirty-eight years, but life's enlivening did. Yet the religious cared only for their ritual of Sabbath keeping, they had no concern for the sick man's rest.

14¹ This indicates that the man's former sickness was due to his sin.

16¹ Some MSS omit, and sought to kill Him.

17 God's work in creation was finished (Gen. 2:1-3), but the Father and the Son were still working for redemption and building.

18 On one hand, the religious people kept the Sabbath, but on the other hand, they sought to kill Jesus.

8^a Matt
9:6,
Mark
2:11,
Luke
5:24
9^a John
9:14

10^a Mark
2:27
10^b Neh.
13:19;
Jer
17:21,
John
9:16

14^a John
8:11

16^a John
5:18,
7:1

18^a John
16:2

18^b Phil.
2:6;
John
10:30,
33;
19:7;
1:1;
20:28;
1 John
5:20;
Rom.
9:5

19^a John
5:30;
8:28

20^a John
3:35

20^b John
14:12

21^a Rom.
4:17;
8:11

22^a John
5:27;
Acts
10:42;
17:31;
Rom.
2:16;
2 Tim.
4:1

24^a John
12:44

24^b 1 John
3:14

25^a Eph.
2:1, 5;
Col.
2:13

26^a John
1:4

27^a John
5:22;
Acts
10:42;
17:31;
Rom.
2:16;
2 Tim.
4:1

28^a cf
1 Cor
15:52

to ^akill Him, because He not only broke the Sabbath but also called God His own Father, making Himself ²equal with ^bGod.

19 Then Jesus answered and said to them, Truly, truly, I say to you, ^aThe Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

20 For ^athe Father loves the Son and shows Him all things that He Himself is doing; and ^bgreater works than these He will show Him that you may marvel.

21 For just as the Father ^araises the dead and gives *them* life, so also the Son gives life to whom He wills.

22 For neither does the Father judge anyone, but He has given all ^ajudgment to the Son,

23 In order that all may honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

24 Truly, truly, I say to you, He who hears My word and ^abelieves Him who sent Me has ¹eternal life, and does not come into ²judgment but has ^bpassed out of ³death into life.

25 Truly, truly, I say to you, An hour is coming, and it is now, when the ^{1a}dead will hear the voice of the Son of God, and those who hear will ¹live.

26 For just as the Father has life in Himself, so He gave to the Son to also have ^alife in Himself;

27 And He gave Him authority to execute ^ajudgment because He is the ¹Son of Man.

28 Do not marvel at this, for an hour is coming in which ¹all in the tombs will hear His ^avoice

How could they have had rest? Because of their religious concept, they thought that to kill those who would not keep their religious ritual was to offer service to God (16:2). This is Satan's poisoning of people with religion, causing them to murder, just as he poisons people with sin.

18^a Actually, the Son and the Father are one (10:30).

24¹ See note 15¹ in ch. 3.

24² Or. condemnation.

24³ The source of death is the tree of knowledge, and the source of life is the tree of life (cf. Gen. 2:9, 17). Hence, to pass out of death into life is to change the source of one's living.

25¹ Not those who are dead physically but those who are dead in spirit, in accordance with Eph. 2:1, 5 and Col. 2:13. Hence, in this verse to live means to be alive in spirit. It does not signify resurrection of the physical body, which is mentioned in vv. 28-29.

27¹ The Lord is the Son of God (v. 25); hence, He can give life (v. 21). He is also the Son of Man; hence, He can execute judgment.

28¹ Referring to those who are dead physically and are buried in a tomb. Hence, their coming forth from the tomb in v. 29 is the resurrection of the physical body.

29 And will come forth: ^athose who have done good, to the ^{1b}resurrection of life; and those who have ²practiced evil, to the ^{3c}resurrection of ⁴judgment.

30 ^aI can do nothing from Myself; as I hear, I judge, and ^bMy judgment is just, because I do not seek My own will but the ^cwill of Him who sent Me.

d. The Son's Fourfold Testimony

vv. 31-47

31 If ^aI testify concerning Myself, My testimony is not true.

(1) The Testimony of John the Baptist

vv. 32-35

32 There is another who testifies concerning Me, and I know that the testimony which he testifies concerning Me is true.

33 You have sent *people* to John, and ^ahe has testified to the ¹truth.

34 But *it is* not from man *that* I receive My testimony, but I say these things that you may be saved.

35 He was the lamp that was burning and shining, and you were willing to exult for a while in his light.

(2) The Testimony of the Son's Work

v. 36

36 But I have the testimony *which is* greater than *that of* John, for the ^aworks which the Father has given Me to finish, the works themselves which I do, testify concerning Me that the Father has ^{1b}sent Me.

29¹ This is the resurrection of the saved believers, which will take place before the millennium (Rev. 20:4, 6; 1 Cor. 15:23, 52; 1 Thes. 4:16). At the Lord Jesus' coming back, the dead believers will be resurrected to enjoy eternal life. Hence, this resurrection is called the resurrection of life.

29² See note 20¹ in ch. 3.

29³ This is the resurrection of the unbelievers who have perished; it will take place after the millennium (Rev. 20:5, 12). All the dead unbelievers will be resurrected after the thousand years to be judged at the great white throne (Rev. 20:11-15). Hence, this

resurrection is called the resurrection of judgment.

In this chapter vv. 24-26 speak concerning the enlivening of the spirit; vv. 28-29, concerning the resurrection of the whole being, including the body.

29⁴ Or, condemnation.

33¹ The same Greek word as for *reality* in 1:14, 17. The preceding verse says that John testified concerning Christ; this verse says that John testified to the truth. This proves that truth here is Christ (14:6). According to the entire revelation of this Gospel, truth is the divine reality embodied, revealed, and expressed in

29^a Dan.
12:2;
Acts
24:15

29^b Rev.
20:4, 6;
1 Cor.
15:23,
52;
1 Thes.
4:16

29^c Rev.
20:5,
11-15

30^a John
5:19

30^b John
8:16

30^c John
4:34;
6:38

31^a John
8:14

33^a John
1:7

36^a John
10:25,
38;
14:11;
15:24

36^b John
3:17

(3) The Testimony of the Father

vv 37-38

37^a John
8:18

37 And the Father who sent Me, He has testified concerning Me. You have neither heard His voice at any time, nor have you seen His form,

38 And you do not have His word abiding in you, for Him whom He sent, this One you do not believe.

(4) The Testimony of the Scriptures

vv 39-47

39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

40 Yet you are not willing to come to Me that you may have life.

41 I do not receive glory from men.

42 But I know you, that you do not have the love of God in yourselves.

43^a John
10:25

43 I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.

44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?

45 Do not think that I will accuse you before the Father; there is one who accuses you: Moses, in whom you have set your hope.

46 For if you believed Moses, you would believe Me; for he wrote concerning Me.

46^a Deut
18:15,
18:19,
Luke
24:27

47 But if you do not believe his writings, how will you believe My words?

47^a Luke
16:29
31

Christ, the Son of God. See note 6^a in 1 John 1.

36¹ See note 6¹ in ch. 1; so in v. 38.

37¹ This refers to the Father's testimony concerning the Lord, given at the time He was baptized (Matt. 3:17). At that time the Jews heard the Father's voice and saw the form of the Holy Spirit (Luke 3:22), although prior to that time they had neither heard His voice at any time nor seen His form.

39¹ To "search the Scriptures" may be separated from "come to Me"

(v. 40). The Jewish religionists searched the Scriptures but were not willing to come to the Lord. These two should go together, because the Scriptures testify concerning the Lord, they should not be separated from the Lord. We may contact the Scriptures, yet not contact the Lord. Only the Lord can give life.

40¹ See note 39¹.

43¹ The Son being in the name of the Father is equivalent to the Son being the Father, hence, He is called the Father (Isa. 9:6). This proves that

CHAPTER 6

5. The Need of the Hungry—Life's Feeding
6:1-71a. The Hungry World and the Feeding Christ
vv. 1-15

1 After these things Jesus went away across the ¹Sea of Galilee, *which is the Sea of Tiberias*.

2 And a great crowd followed Him, because they saw the signs which He did on those who were sick.

3 And Jesus went up to the ¹mountain and sat there with His disciples.

4 Now the ^{1a}Passover, the feast of the Jews, was near.

5 ^aJesus then lifting up His eyes and seeing that a great crowd was coming toward Him, said to Philip, Where shall we buy bread that these may eat?

6 But this He said to test him, for He Himself knew what He was about to do.

7 Philip answered Him, Two hundred ¹denarii worth of bread is not sufficient for them, that each one may take a little.

8 One of His disciples, Andrew, Simon Peter's brother, said to Him,

9 There is a little boy here who has ¹five ²barley loaves and ¹two ²fish; but what are these for so many?

2^a John
2:11;
4:54

4^a John
2:13;
Exo.
12:11, 14

5^a vv.
5-13;
Matt.
14:14-
21;
Mark
6:34-44;
Luke
9:12-17;
cf. Matt.
15:32-37

the Son and the Father are one (10:30). See note 26² in ch. 14.

1¹ This case is in contrast to the case in ch. 5. There the person was by a pool; here the people are around a sea. The scene of the foregoing case was the holy city with a sacred pool for man's healing. The scene of this case is the wilderness with a secular sea for man's livelihood. The person in the previous case was impotent and needed life's enlivening. The people in this case are hungry and need life's feeding. In typology the land signifies the earth, which was created by God for man to live on, and the sea signifies the world, which has been corrupted by Satan and in which fallen mankind lives. In this world mankind is hungry and has no satisfaction. In this world mankind is

troubled and has no peace, as portrayed in v. 18.

3¹ A mountain signifies a transcendent position above the land and the sea. To enjoy Christ's feeding, people must go with Christ to the mountain.

4¹ In the Passover, people slay the redeeming lamb, sprinkle its blood, and eat its flesh. This typifies Christ as our Passover (1 Cor. 5:7). He is the redeeming Lamb of God (1:29, 36) slain for us that we may eat His flesh and drink His blood, taking Him in as our life supply that we may live by Him.

7¹ The denarius was the chief silver coin of the Romans; it was considered good pay for a day's labor (see Matt. 20:2).

9¹ The number five signifies responsibility, indicating here that

10 Jesus said, Have the people recline. Now there was much grass in the place. So the men reclined, in number about five thousand.

11 Jesus then took the loaves, and when He had given thanks, He distributed to those who were reclining; likewise also of the fish, as much as they wanted.

12 And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.

13 So they gathered *them* and filled ¹twelve handbaskets with broken pieces from the five barley loaves which were left over among those who had eaten.

14 The people therefore, seeing the sign which He did, said, This is truly the ^aProphet who is to come into the world.

15 Then Jesus, knowing that they were about to come and take *Him* by force ¹to make Him ^aKing, ^bwithdrew again to the mountain, Himself alone.

14^a Deut
18:15

18.

John

5:46

15^a John

1:49

15^b vs

15b-21

Matt

14:22-

33

Mark

6:45-51

b. The Troubled World and the Peace-giving Christ
vv. 16-21

16 And when evening fell, His disciples went down to the sea,

17 And they got into a boat and began crossing the sea to Capernaum. And it had already become dark, and Jesus had not yet come to them.

Christ bears the responsibility to be our life supply. The number two signifies testimony, testifying here that Christ is our life supply.

⁹² Loaves are of the vegetable life and signify the generating aspect of Christ's life. Fish are of the animal life and signify the redeeming aspect of Christ's life. As the generating life, Christ grows in the land, the God-created earth; as the redeeming life, He lives in the sea, the Satan-corrupted world. In order to regenerate us, He grew on the God-created earth that He might reproduce; in order to redeem us, He lived in the satanic and sinful world. But He is not sinful, not affected by the world, just as fish live in salt water but are not salty.

In the Jewish land barley ripens earliest and is the first of the harvest; hence, it typifies the resurrected

Christ (Lev. 23:10). The barley loaves represent Christ in resurrection as food to us.

Barley loaves and fish are small items, signifying Christ's smallness, through which He can be the life supply to us. Those who sought miracles considered Him the promised Prophet and would have forced Him to be King (vv. 14-15), but He would not seek to be a giant in religion, rather, He preferred to be small loaves and little fish that people might eat Him.

¹³¹ The twelve handbaskets left over signify the overflow of the riches of Christ's life supply. The five loaves, which represent this supply, not only fed one thousand times that number, that is, five thousand people, but also provided enough for something to be left over.

¹⁵¹ I.e., to make Him the Messiah.

18 And because a strong wind was blowing, the ¹sea was churning.

19 Then, when they had ¹rowed about ¹twenty-five or thirty stadia, they saw ²Jesus walking on the sea and coming near the boat, and they became frightened.

20 But He said to them, It is I. Do not be afraid.

21 Then they were willing to ¹take Him into the boat; and immediately the boat was at the land to which they were going.

c. The Bread of Life

vv. 22-71

(1) Seekers after the Perishing Food

vv. 22-31

22 The next day the crowd which stood on the other side of the sea saw that there had been no other small boat there except one, and that Jesus had not gotten into the boat with His disciples, but *that* His disciples had gone away alone.

23 But other small boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks.

24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats and came to Capernaum, seeking Jesus.

25 And when they found Him on the other side of the sea, they said to Him, Rabbi, when did You get here?

26 Jesus answered them and said, Truly, truly, I say to you, You seek Me not because you have seen signs, but because you ate of the bread and were filled.

27 ^aWork not for the food which perishes, but for the ^bfood which abides unto ¹eternal life, which the Son of Man will give you; for Him has the Father, *even* God, sealed.

27^a Isa.
55:2
27^b John
6:53-54

28 Then they said to Him, What shall we ¹do that we may work the works of God?

18¹ The churning of the sea signifies the troubles in human life.

19¹ I.e., about three or four miles.

19² This signifies that the Lord can overrule all the troubles of human life. He can walk on the troubling waves of human life, and all the troubles are under His feet.

21¹ We need to take the Lord into our "boat" (our married life, our family, our business, etc.) and enjoy peace with Him on the journey of human life.

27¹ See note 15¹ in ch. 3; so in vv. 40, 47, 54, 68.

28¹ Fallen man's concept concerning God is that he must do something

29 Jesus answered and said to them, This is the work of God, that you ¹believe into Him whom He has ²sent.

30^a 1 Cor
1:22

30 They said then to Him, What ^asign then will You do that we may see and believe You? What work will You do?

31^a Exo
16:15
18, 31,
1 Cor
10:3

31 Our fathers ^aate the manna in the wilderness, as it is written, ^b"He gave them bread out of heaven to eat."

31^b Exo
16:4,
Neh
9:15,
Psa
78:24;
105:40

(2) Food Abiding to Eternal Life

vv. 32-71

(a) Incarnated

vv. 32-51a

32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.

33 For the bread of God is He who ¹comes down out of heaven and gives life to the world.

34 They said therefore to Him, Lord, give us this bread always.

35^a John
4:14

35 Jesus said to them, I ~~am~~ the ¹bread of life; he who comes to Me ^ashall ²by no means hunger, and he who believes into Me shall by no means ever thirst.

36 But I have said to you that you have also seen Me, and yet you do not believe.

37^a John
6:39,
65
17:2
24

37 All that the Father ^agives Me will come to Me, and him who comes to Me I shall by no means cast out.

38 For ^aI have come down from heaven ^bnot to do My own will but the ^cwill of Him who sent Me.

38^a John
3:13,
6:41,
50, 58

39 And this is the will of Him who sent Me, that of all which He has given Me I should ^alose nothing but should ^braise it up in the last day.

38^b Matt
26:39

40 For this is the will of My Father, that every one who beholds the Son and believes into Him should have eternal life, and I will raise him up in the last day.

38^c John
4:34;
5:30

39^a John
17:12
18:9

39^b John
6:44
54

for God and work for God. This is the principle of the tree of the knowledge of good and evil in Gen. 2.

29¹ The Lord's concept concerning God is that man should believe into Him, that is, receive Him as life and the life supply. This is the principle of the tree of life, which brings in life, as seen in Gen. 2. It is in contrast to the principle of the tree of knowledge, which brings in death.

29² See note 6¹ in ch. 1; so in v. 57.

33¹ Through incarnation.

35¹ The bread of life is the life supply in the form of food. It is like the tree of life (Gen. 2:9), which also is the life supply "good for food."

35² In the principle set forth in ch. 2, this also is the changing of death into life. The source of death is the tree of knowledge, and the source of life is the tree of life.

41 The Jews therefore murmured concerning Him because He said, I am the bread that ^acame down out of heaven.

42 And they said, ^aIs not this Jesus, the ¹son of Joseph, whose father and mother we know? How does He now say, ^bI have come down out of heaven?

43 Jesus answered and said to them, Do not murmur among yourselves.

44 ^aNo one can come to Me unless the Father who sent Me draws him; and I will ^craise him up in the last day.

45 It is written in the prophets, ^a"And they shall all be taught of God." Every one who has heard and learned from the Father comes to Me.

46 ^aNot that anyone has seen the Father, except Him who is ^{1b}from God, He has seen the Father.

47 Truly, truly, I say to you, He who believes ^ahas eternal life.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, and they died.

50 This is the bread which ^acomes down out of heaven, that anyone may ^beat of it and not die.

51 I am the ¹living bread which came down out of heaven; if anyone eats of this bread, ^ahe shall live forever;

(b) Slain
vv. 51b-55

And the bread which I will give is My ²flesh, *given* ³for the life of the ^bworld.

52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?

53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

41^a John
6:38,
50, 58;
3:13
42^a Luke
4:22
42^b John
6:38

44^a John
6:65
44^b Jer.
31:3;
John
6:65
44^c John
6:39,
54

45^a Isa.
54:13
45^b 1 Thes.
4:9

46^a John
1:18
46^b John
7:29;
16:27;
17:8

47^a John
3:16;
5:24

50^a John
6:38,
41

50^b John
6:57

51^a John
6:58

51^b John
1:29

ing. Before the fall of man, the Lord was the tree of life (Gen. 2:9), which is only for feeding man. After man fell into sin, the Lord became the Lamb (1:29), which is not only for feeding man but also for redeeming him (Exo. 12:4, 7-8).

51^b The Lord gave His body, that is, His flesh, dying for us that we might have life.

53¹ At this point blood is added,

42¹ See note 45¹ in ch. 1.

46¹ See note 14⁵ in ch. 1.

51¹ *Bread of life* (v. 35) refers to the nature of the bread, which is life; *living bread* refers to the condition of the bread, which is living.

51² At this point the bread becomes the flesh. Bread is of the vegetable life and is only for feeding; flesh is of the animal life and is not only for feeding but also for redeem-

34 He who eats My ^oflesh and drinks My ^oblood has eternal life, and I will ^oraise him up in the last day.

35 For My flesh is true food, and My blood is true drink.

(c) Resurrected to live

vv. 50-59

50 He who eats My flesh and drinks My blood ^oabides in Me and I in him.

51 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall ^olive because of Me.

52 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread ^oshall live forever.

53 He said these things in a synagogue as He taught in Capernaum.

(d) Ascended

vv. 60-62

60 Many therefore of His disciples, when they heard this, said, This word is hard, who can hear it?

61 But Jesus, knowing in Himself that His disciples were murmuring about this, said to them, Does this ^ostumble you?

62 Then what if you saw the Son of Man ^oascending to where He was before?

which is necessary for redemption (19:34, Heb 9:22, Matt. 26:28, 1 Pet 1:18-19, Rom 3:25)

54 Lit., manna; so in vs. 56, 57, 58

54 Here flesh and blood are mentioned separately. The separation of ^obody and ^oblood indicates death. Here the Lord clearly indicated His death, that is, His being slain. He gave His ^obody and shed His blood for us that we may have eternal life. To eat His ^oflesh is to receive in faith all that He did in giving His ^obody for us, and to drink His blood is to receive by faith all that He accomplished in shedding His blood for us. To eat His flesh and drink His blood is to receive Him, in His redemption, as ^olife and the ^olife

supply by believing in what He did for us on the cross. By comparing this verse with v. 47, we see that to eat the Lord's flesh and drink His blood is to believe in Him, because to believe or to believe into is to receive (1:12).

56 This indicates that the Lord had to be resurrected so that He could abide in us as our life and life supply.

57 To eat is to take food into us that it may be assimilated organically into our body. Hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life. Then we live by Him whom we have received. It is by this that He, the resurrected One, lives in us (14:19-20).

62 In v. 56 the Lord's resurrection

(e) Becoming the Life-giving Spirit
vv. 63-65

63 ^aIt is the ¹Spirit who gives life; the ²flesh profits nothing; the ³words which I have spoken to you are spirit and are life.

63^a 1 Cor.
15:45;
2 Cor.
3:6

64 But there are some of you who do not believe. For Jesus ^aknew from the beginning who were the ones who did not believe and ^bwho was the one who would ¹betray Him.

64^a John
2:25

65 And He said, For this *reason* I have told you that ^ano one can come to Me unless it has been ^bgiven to him from the Father.

64^b John
6:71;
13:11

65^a John
6:44

65^b John
6:37,
39;
17:2,
24

(f) Embodied and Realized
in the Word of Life
vv. 66-71

66 From that time many of His disciples went back to what *they left* behind and no longer walked with Him.

implied. In this verse His ascension, which followed His resurrection, is clearly mentioned. The Lord's ascension was the proof that His redemptive work had been completed (Heb. 3b)

63¹ At this point the Spirit who gives life is brought in. After resurrection and through resurrection, the Lord Jesus, who had become flesh (1:14), became the Spirit who gives life, as is clearly mentioned in 1 Cor. 15:45. It is as the life-giving Spirit that He can be life and the life supply to us. When we receive Him as the crucified and resurrected Savior, the spirit who gives life comes into us to impart eternal life into us. We receive the Lord Jesus, but we get the Spirit who gives life.

63² *Flesh* here, according to the context, refers to the meat of the physical body. When the Lord said, "The bread which I will give is My flesh"

(51), the Jews thought that He would give them the meat of His physical body to eat (v. 52). They did not understand the Lord's word rightly. To them it was a hard word (v. 60). Hence, in this verse the Lord ex-

plained that what He would give them to eat was not the meat of His physical body; the meat, which is the flesh, profits nothing. What He would give, eventually, was the Spirit who gives life, who is the Lord Himself in resurrection.

63³ The Greek word for *words*, here and in v. 68, is *rhema*, which denotes the instant and present spoken word. It differs from *logos* (used for *Word* in 1:1), which denotes the constant word. Here *the words* follows *the Spirit*. The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life.

64¹ Lit., deliver Him up; so throughout the book.

67 Jesus therefore said to the twelve, Do you also want to go away?

68^a John
6:63
17:8

68 Simon Peter answered Him, Lord, to whom shall we go? You have ^awords of eternal life,

69 And we have believed and have come to know that You are the Holy One of God.

70^a John
15:16

70 Jesus answered them, *Was it* not I *who* ^achose you, the twelve? Yet one of you is ^ba devil.

70^b John
13:2

71 Now He spoke of Judas, *the son* of Simon Iscariot, for he, one of the twelve, would betray Him.

27;

8:44

17:12

CHAPTER 7

6. The Need of the Thirsty—

Life's Quenching

7:1-52

a. Life under the Persecution of Religion vv. 1-36

(1) Religion's Plot and Religion's Feast vv. 1-2

1^a John
5:16, 18

1 And after these things Jesus walked in Galilee, for He would not walk in Judea, because the Jews were ^aseeking to ¹kill Him.

2^a Lev
23:34;
Deut
16:16

2 Now the Jews' ^{1a}Feast of Tabernacles was near.

1¹ Although the Lord is God the Creator, He lived on earth as a man and suffered persecution at the hands of His creatures

2¹ In the scene of the case in ch. 6 there was the Feast of the Passover. In the scene of this case in ch. 7 there is the Feast of Tabernacles. The Feast of the Passover is the first of the Jewish annual feasts, and the Feast of Tabernacles is the last (Lev. 23:5, 34). The Feast of the Passover, being the first feast of the year, implies the beginning of man's life (cf. Exo. 12:2-3, 6), which involves man's seeking for satisfaction and results in man's hunger. The Feast of Tabernacles, being the last feast of the year, implies the completion and success of man's life (cf.

Exo. 23:16), which will end and will result in man's thirst. In the scene of the Feast of the Passover, the Lord presented Himself as the bread of life, which satisfies man's hunger. In the scene of the Feast of Tabernacles, the Lord promised that He would flow forth the living water, which quenches man's thirst.

After the full harvest of their crops, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut 16:13-15). Hence, this feast signifies the completion, achievement, and success in man's career, man's study, and other matters of human life, including religion, with the joy and enjoyment thereof.

(2) Life's Suffering of Man's Unbelief

vv. 3-5

3 His brothers therefore said to Him, Depart from here and go into Judea, so that Your disciples also may behold Your works which You are doing;

4 For no one does anything in secret and himself seeks to be *known* openly. If You do these things, manifest Yourself to the world.

5 For not even His brothers believed into Him.

(3) Life's Limitation in Time

vv. 6-9

6 Jesus therefore said to them, My ^{1a}time has not yet come, but your time is always ready.

7 The ^aworld cannot hate you, but it hates Me, because I testify concerning it, that ^bits works are evil.

8 You go up to the feast; I am not going up to this feast, because My ^atime has not yet been fulfilled.

9 And having said these things to them, He remained in Galilee.

6^a John
7:8, 30;
2:4;
cf. Matt.
26:18
7^a John
17:14
7^b John
3:19
8^a John
7:6, 30

(4) Life's Seeking of God's Glory

vv. 10-24

10 But when His brothers had gone up to the feast, then Himself also went up, ¹not openly, but as *it were* in secret.

11 The Jews therefore ^asought Him at the feast and said, Where is He?

12 And there was much murmuring about Him among the crowds: ^asome said, He is a good man; but others said, rather He leads the crowd astray.

11^a John
7:1;
11:56

12^a John
7:40-43,
47

ordained the Feast of Tabernacles, that the children of Israel remember how their fathers, wandering in the wilderness, lived in tents (Lev. 23:39-43), expecting to enter into the rest of the Lord. Hence, this feast is a reminder that today people are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Abraham, Isaac, and Jacob also lived in tents and looked forward to this eternal tabernacle (Heb. 11:9-10), in which there will be a river of water of life flowing out of the throne of

God and of the Lamb to quench man's thirst (Rev. 22:1, 17). At the end of such a feast, which had such a background, Christ cried out the promise of the rivers of living water, which will satisfy man's expectation for eternity (vv. 37-39).

6^a Although the Lord is the eternal, infinite, unlimited God, He lived here on earth as a man, being limited even in the matter of time.

10^a Although He is the Almighty God, as a man under persecution the Lord was limited also in relation to His activity.

13^a John
9:22
19:38
20:19

13 Yet no one spoke openly about Him for ^afear of the Jews.

14 But when it was now the middle of the feast, Jesus went up into the temple and began to teach.

15 The Jews therefore marveled and said, How does this man know letters, ¹without ever having studied?

16^a John
8:28
12:49-50

16 Jesus therefore answered them and said, ^aMy teaching is not Mine, but His who sent Me.

17 If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

18^a John
8:56

18 He who speaks from himself ^aseeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

19^a John
7:17

19 ^aHas not Moses given you the law? Yet none of you keeps the law. Why do you ^bseek to kill Me?

19^a John
7:1
5:16-18

20 The crowd answered, You ^ahave a demon! Who is seeking to kill You?

20^a John
3:48
5:2

21 Jesus answered and said to them, I did ^aone work, and you all marvel.

21^a John
1:20
5:20

22 For the same reason ^aMoses gave you circumcision (not that it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.

22^a ex
12:3

23 If a man receives circumcision on the Sabbath that the law of Moses may not be broken, are you angry with Me because I ¹made an entire man well on the Sabbath?

23^a John
5:9

24 Do not judge according to ¹appearance, but judge the righteous judgment.

(5) Life's Source and Origin—
God the Father
vv. 25-36

25 Then some of the people of Jerusalem said, Is not this the One whom they are seeking to kill?

26 And look, He is speaking openly, and they say nothing to Him. Have the rulers, perhaps, really recognized that this is the Christ?

27^a cf John
9:29

27 But we ^aknow where this man is from; yet when the Christ comes, no one knows where He is from.

28^a John
6:42

28 Jesus therefore cried out in the temple, teaching and saying, You both ^{1a}know Me and ¹know where I am from; and

15 Although He is the omniscient God, as a lowly man the Lord appeared to be illiterate
24 Or, countenance, face, sight

I have not come of Myself, but He who sent Me is true, whom you do not ¹know.

29 I ^aknow Him, because I ^{1b}am from Him, and He ²sent Me.

30 They sought then to ^aseize Him, yet no one laid a hand on Him, because ^bHis hour had not yet come.

31 But many out of the crowd believed into Him and said, Will the Christ, when He comes, do more signs than this man has done?

32 The Pharisees heard the crowd murmuring these things about Him, and the chief priests and the Pharisees sent attendants to arrest Him.

33 Jesus therefore said, ^aI am still with you a little while, and then ^bI am going to Him who sent Me.

34 ^aYou will seek Me and will not find Me; and where I am, you cannot come.

35 The Jews then said to one another, Where is this man about to go that we will not find Him? Is He about to go to the Jews in dispersion among the Greeks and teach the Greeks?

36 What is the word which He said, You will seek Me and will not find Me; and where I am, you cannot come?

b. Life's Cry to the Thirsty Ones

vv. 37-39

37 Now on the ¹last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone ^athirsts, let him ^bcome to Me and ^cdrink.

38 He who believes into Me, as the Scripture said, out of his ^ainnermost being shall ¹flow ^{2b}rivers of living water.

39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for *the* ^{1a}Spirit is not yet, because Jesus had not yet been ^bglorified.

28¹ Inward, subjective understanding. So in the next verse.

29¹ See note 14⁵ in ch. 1.

29² See note 6¹ in ch. 1.

37¹ The last day here signifies that the enjoyment of any success in the human life will end. There is a "last" to every kind of material thing in the physical life.

38¹ In the principle set forth in this also is the changing of death into life. The source of death is the tree

of knowledge, and the source of life is the tree of life. This book shows us that life is in opposition to death (5:24-25; 8:24; 11:25-26).

38² The rivers of living water are the many flows of the different aspects of life (cf. Rom. 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23), originating from the one unique river of water of life (Rev. 22:1), which is God's Spirit of life (Rom. 8:2).

28^b John 8:42

29^a John 8:55; 17:25

29^b John 6:46; 16:27; 17:8; cf. 15:26

30^a John 10:39

30^b John 8:20

33^a John 12:35; 13:33

33^b John 16:5, 10, 17, 28

34^a John 8:21; 13:33

37^a Rev. 21:6; 22:17

37^b Rev. 22:17

37^c John 4:14; 1 Cor. 10:4; Psal. 36:8

38^a Dan. 7:15

38^b cf. Rev. 22:1, 17;

21:6; 7:17;

Gen. 2:10;

Psal. 36:8;

Ezek. 47:1, 5;

Isa. 58:11

39^a John 14:16-17; 20:22; Rom. 8:9; Phil. 1:19

39^b Luke 24:26; John 12:16, 23, 13:31-32, 17:1, 5

c. Division Caused by Life's Appearance
vv. 40-52

- 40 Some of the crowd therefore, when they heard these words, said, This is truly the ^aProphet.
- 41 Others said, This is the ^aChrist. But some said, Does then the Christ come out of ^{1b}Galilee?
- 42 Has not the Scripture said that the Christ comes out of the ^aseed of David and from ^bBethlehem, the village where David was?
- 43 So there arose a division among the crowd because of Him.
- 44 And some of them wanted to seize Him, but no one laid hands on Him.
- 45 The attendants therefore came to the chief priests and Pharisees, and these said to them, Why did you not bring Him?
- 46 The attendants answered, ^aNever has a man spoken as this man *has*.
- 47 The Pharisees then answered them, Have you also been deceived?
- 48 Has any one of the ^arulers or Pharisees believed into Him?
- 49 But this crowd which does not know the law is accursed.

40^a John
6 14,
Deut
18 15
18
41^a John
1:41
41^b John
7:52,
cf 1 46
42^a Matt
1 1
42^b Matt
2 5,
Micah
5 2

46^a Matt
7:28-29

48^a John
12 42

39ⁱ The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word, the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (20:22). The Spirit is now the "another Comforter," the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and

resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, the Spirit is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (vv. 38-39).

41ⁱ The Lord was born in Bethlehem (Luke 2:4-7) but was raised in Nazareth of Galilee, a city that was despised by people at that time. He was the seed of David, but He came as a Nazarene (Matt. 2:23). He grew up "as a root out of a dry ground," having "no form nor comeliness," "no beauty that we should desire Him," and was "despised and rejected of men" (Isa. 53:2-3). Hence, we should know Him not according to the flesh (2 Cor. 5:16) but according to the Spirit.

50 "Nicodemus said to them (he who came to Him before, being one of them),

50^a John
3:1;
19:39

51 Does our law ¹condemn a man unless it first hears from him and knows what he is doing?

52 They answered and said to him, Are you also from Galilee? Search and see that no prophet arises out of Galilee.

52^a John
7:41

7. The Need of Those
under the Bondage of Sin—
Life's Setting Free
7:53—8:59

a. Who Is without Sin?
7:53—8:9

53 ¹And everyone went to his *own* house.

CHAPTER 8

1 But Jesus went to the Mount of Olives.

2 And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.

3 And the scribes and Pharisees brought a ¹woman caught in adultery, and having set her in the midst,

51¹ Or, judge.

53¹ Many ancient manuscripts omit 8:11.

3¹ In this Gospel nine cases have been selected to prove that the Lord is the life and the life supply to the people. The first six cases, in chs.

7, form a group of signs signifying that, on the positive side, the Lord is the life and the life supply to us by regenerating, satisfying, healing, enlivening, feeding, and thirst quenching. The last three cases, in chs. 8—11, form a group of signs signifying that, on the negative side, the Lord is life to us to deliver us from the three main negative things: sin, blindness, and death.

The case in this chapter reveals all the matters related to the problem of sin (1) the source of sin—the devil; (2) the three main items of sin—

adultery and fornication, murder, and lies (vv. 3, 41, 44); (3) the bondage, or slavery, of sin; (4) the issue, or result, of sin—death; (5) the One who is without sin—the Lord; (6) the One who is qualified to condemn sin—the Lord; (7) the One who is qualified to forgive sin—the Lord; (8) the One who is able to set people free from sin—the Lord. The Lord is the ever-existing God, the great I Am, who became the Son of Man and was lifted up on the cross to bear our sins; hence, He is qualified to forgive our sins. Furthermore, the Lord, being the eternal God, can come into us to be life and light to deliver us from the bondage and darkness of sin.

The case in this chapter shows also that the religion (represented by the temple—vv. 2, 20) of law (vv. 5, 17) cannot set people free from sin and

4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.

5^a Lev.
20:10

5 Now ^ain the law, Moses commanded us to stone such women. ¹What then do you say?

6^a Matt
16:1;
19:3;
22:18,
35

6 But they said this to ^atempt Him, so that they might have *reason* to accuse Him. But Jesus ¹stooped down and wrote with His finger on the ground.

7^a Deut
17:7

7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, ^alet him *be the* first to throw a stone at her.

8 And again He stooped down and wrote on the ground.

9 And when they heard *that*, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman *stood* where she was, in the midst.

b. Who Can Condemn and Forgive Sin?

8:10-11

10 And Jesus stood up and said to her, Woman, where are they? Has no one condemned you?

11^a John
3:17
11^b John
5:14

11 And she said, No one, ¹Lord. And Jesus said, ^{2a}Neither do I condemn you; go, and from now on ^bsin no more.

c. Who Can Set People Free from Sin?

8:12-36

(1) Christ, the Light of the World and the Giver of the Light of Life

vv. 12-20

12 Again therefore Jesus spoke to them, saying, I am the ^alight of the world; he who follows Me shall by no means walk in darkness, but shall have the ^{1b}light of life.

12^a John
9:5,
11:9-10;
12:35-
36, 46
12^b John
1:4

death, but the Lord Jesus, the I Am, who became the Son of Man and was lifted up on the cross for the serpent-poisoned people, can do what religion and law cannot do. This chapter shows us that Christ, the great I Am, not only is *versus* sin and death but also is *versus* religion and law.

5. Their question here, like those in 4:20-25 and 9:2-3, was a matter of yes or no, which belongs to the tree of knowledge, the result of which is death (Gen. 2:17). But the Lord's answer in v. 7 pointed them to Himself, the One who is the tree of life, which results in life (Gen. 2:9).

6¹ The Lord Jesus' stooping down was a sign done to humble and calm the proud and self-righteous scribes and Pharisees. It might be that He was writing, "Who among you is without sin?"

11¹ Or, Sir.

11² The scribes and Pharisees could not condemn the woman, because they were all sinful. Only the Lord Jesus was without sin, and only He was qualified to condemn the woman, but He would not.

12¹ The light of life (1:4) shines within man by the inner sense of life to deliver man from sin.

13 The Pharisees then said to Him, You are ^atestifying concerning Yourself; Your testimony is not true.

13^a John
5:31

14 Jesus answered and said to them, Even if I testify concerning Myself, My testimony is true, for I know ^awhere I came from and where I am going; but ^byou do not know where I come from or where I am going.

14^a John
8:42

14^b John
9:29

15 ^aYou ^ljudge according to the flesh; I ^ljudge no one.

15^a John
7:24

16 But even if I do ^ajudge, My judgment is true, for I am not alone, but ^lI ^band the Father who sent Me.

16^a John
5:30

17 And ^ain your law also it has been written that the testimony of two men is true:

16^b John
8:29;

16:32

18 I am One who testifies concerning Myself, and the Father who sent Me testifies concerning Me.

17^a Deut.
19:15

19 They said then to Him, Where is Your Father? Jesus answered, You know neither Me nor My Father; ^aif you knew Me, you would know My Father also.

19^a John
14:7

20 These words He spoke in the treasury as He taught in the temple; and no one seized Him, because His ^ahour had not yet come.

20^a John
7:30

(2) Christ, the I Am
vv. 21-27

21 He said therefore again to them, I am going away, and you will seek Me and will ^bdie in your sin. Where I am going, you cannot come.

21^a John
7:34,
36;

22 The Jews then said, He is not going to kill Himself, is He, for He says, Where I am going, you cannot come?

13:33

21^b John
8:24

23 And He said to them, ^aYou are ^lfrom below, I am ^lfrom above; you are ^lb of this world, ^lI am not ^lof this world.

23^a John
3:31

24 Therefore I said to you that you will ^adie in your sins; for unless you believe that ^lI am, you will ^adie in your sins.

23^b 1 John
4:5

23^c John
17:14,

16

15^l Or, condemn.

23^l From and of are the same word in Greek.

24^a John
8:21

16 This proves that when the Son was on the earth, the Father was with Him, on the earth. The Father can never be separated from the Son, and the Son can never be separated from the Father. When the Son was on the earth, He was still in heaven with the Father (3:13). This proves that when He became flesh (1:14), it was the Son with the Father, the Father with the Son, in the Spirit (that is, the eternal God—the Father, the Son, and the Spirit) who became flesh (1 Tim. 3:16). See also v. 29.

24^l I am (vv. 28, 58) is the meaning of the name Jehovah (Exo. 3:14), and Jehovah is the name of God (Gen. 2:7), the One who is and who was and who is coming, the self-existing and ever-existing One (Rev. 1:4; Exo. 3:14-15). This name is used in speaking of God in His relationship with man. Hence, it indicates that the Lord is the ever-existing God who has a relationship with man. Any man who does not believe that the Lord is this very God will die in his sins.

24^b John
8:28,
58;
Exo.
3:14

25 They said then to Him, Who are You? Jesus said to them, Altogether that which I also ¹tell you.

26^a John
7:28

26 I have many things to say and to judge concerning you, but ^aHe who sent Me is true, and what I have heard from Him, these things I speak to the world.

27 They did not understand that He was speaking to them of the Father.

(3) Christ, the Son of Man Lifted Up
vv. 28-30

28^a John
3:14
12:32

28^b Matt
27:54

28^c John
8:24

28^d John
8:28

28^e John
8:29

28^f John
8:30

28 Jesus therefore said to them, When you ^{1a}lift up the Son of Man, ^bthen you will know that ^cI am, and *that* ^dI do nothing from Myself, but as My Father has taught Me, I speak these things.

29 And He who sent Me is ^awith Me; He has not left Me alone, for I always do the things that are pleasing to Him.

30 As He spoke these things, many believed into Him.

(4) Christ, the Son as the Reality
vv. 31-36

31^a John
8:31

31^b John
8:32

31^c John
8:33

31^d John
8:34

31^e John
8:35

31^f John
8:36

31 Then Jesus said to those Jews who believed Him, If you ^aabide in My word, you are truly My disciples;

32 And you shall know the ^{1a}truth, and the ¹truth shall ^bset you free.

33 They answered Him, We are ^aAbraham's seed and have

25 The Lord's speaking reveals what He is in particular His eternal divinity as the I Am spoken of in the foregoing verse. This is the basic element revealed in the Lord's word.

28 The phrase *lift (or lifted) up* is used also in 3:14 and 12:31-34. In 3:14 the Lord as the Son of Man was to be lifted up in the form of the serpent to bear the judgment of God for the serpent-poisoned people. In 12:31-34 the Lord as the Son of Man was to be lifted up for the casting out of the old serpent, Satan, the ruler of the world. Hence, in this chapter the Lord, as the Son of Man lifted up, can deliver the serpent-poisoned people from sin, the serpent's poison.

32¹ In Greek the same as *reality* in 1:14, 17. The truth is not the so-called truth of doctrine but the reality of the divine things, which is the Lord Him-

self (see note 6² in ch. 14; 1:14, 17). This verse says that "the truth shall set you free," whereas v. 36 says that "the Son sets you free." This proves that the Son, the Lord Himself, is the truth. Since the Lord is the embodiment of God (Col. 2:9), He is the reality of what God is. Hence, reality is the very divine element of God realized by us. When the Lord as the great I Am comes into us as life, He shines within us as light, bringing the divine element as reality into us. This reality, which is the divine element imparted into us and realized by us, sets us free from the bondage of sin by the divine life as the light of man. When the Lord as the Word of God became flesh (1:14), He brought God to us as this reality, that God might be the grace for our enjoyment (1:17).

ever yet been enslaved to anyone. How is it that You say, you shall become free?

34 Jesus answered them, Truly, truly, I say to you, Every-
one who commits sin is a "slave of sin.

35 And the slave does not abide in the house forever; the
son does abide forever.

36 If therefore the Son "sets you free, you shall be free
indeed.

34^a Rom
6 16,
2 Pet
2 19
34^a John
8 32

d. Who Is the Source of Sin
and Who Is the Multiplication of Sin?
8:37-44

1 The Source of Sin — The Devil, the Liar, the Father of Liars
v. 44

(2) The Multiplication of Sin —
The Children of the Devil,
Those out of the Devil
vv. 37-44

37 I know that you are Abraham's seed; but you "seek to
kill Me because My word has no place in you.

38 "I speak the things which I have seen with My Father;
then, you also do the things which you have heard from
your father.

39 They answered and said to Him, Our father is Abra-
ham. Jesus said to them, If you were "Abraham's children,
you would do the works of Abraham.

40 But now you are "seeking to kill Me, a man who has
told you the truth which I heard from God; Abraham did not
do this.

41 You do the works of "your father. They then said to
Him, We were not born of fornication; we have "one Father,
God.

42 Jesus said to them, If God were your Father you would
not kill Me, for "I came forth out from God and have come from
the Father, for "I have not come of Myself, but He "sent Me.

43 Why do you not understand My speaking? It is because
you cannot hear My word.

44 "You are of your "father the devil, and you want to do

37^a John
7 1
38^a John
12 49
38^b John
8 44
1 John
3 10
39^a Rom
9 7
40^a John
8 37,
7 1
41^a John
8 38,
44
41^b Deut
32 6
Ps
65 16
42^a John
16 28
42^b John
7 28
44^a John
8 38
41
1 John
3 8 10

42 See note 6 in ch. 1

44 Because the devil is the father
of sinners are the children of
the devil (1 John 3 10). The devil is
the serpent (Rev. 12 9, 20 2) and

sinner also are serpents, the genera-
tion of vipers (Matt. 23 33, 37).
Hence, they need the Lord in the form
of the serpent to be lifted up for them
on the cross (3 14) to save them not

45 **THE** desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks he lies, he speaks it out of his own possessions, for he is a liar and the father of it.

8:45-46

8:45-46

The One Who is Without Sin

vs. 45-51

45 **BUT** because I speak the truth, you do not believe Me.
46 **WHICH** if you convict Me of sin? Since I speak truth why do you not believe Me?

47 **HE** who is of God hears the words of God; for this reason you do not hear them, because you are not of God.

48 **THE** Jews answered and said to Him, Have we not spoken well to you, that You are a Samaritan and have a demon?

49 **JESUS** answered, I do not have a demon, but I honor My Father and you blaspheme Me.

50 **BUT** I do not seek My glory; there is One who seeks glory for Me and judges.

51 **TRUTH** truly I say to you, If anyone keeps My word, he shall by no means see death forever.

The One Who is the Son before Abraham

vs. 52-59

52 **THE** Jews therefore said to Him, Now we know that You have a demon, Abraham died, and the prophets too; yet You say, If anyone keeps My word, he shall by no means taste death forever.

53 **ARE** You greater than our father Abraham, who died? The prophets died too. Who are You making Yourself?

54 **THAT** you do not know the source of sin, the devil (John 8:44).

55 **THE** Jews were here revealed that is the devil, the father of lies. There is a particular wicked thing that caused him to become the source of sin. This thing is something of his own, his private possession, and it is something that other creatures do not have.

56 **Oh**, father of lies. Since the devil is the father of lies, he is the source of sin. The divine element of

God, working as life and light within man, sets man free from the slavery of sin. But the evil element of the devil, working as sin through deceit and darkness within man, enslaves man to sin. The devil's nature is a lie and through it deceit and darkness and darkness is falsehood, the opposite of the truth.

57 **SO** that 8:58 John 8:58

58 **IF** the promise set forth in John 8:58 is the changing of death into life.

54 Jesus answered, ^aIf I glorify Myself, My glory is nothing; it is ^bMy Father who glorifies Me, of whom you say that He is your God.

55 Yet ^ayou have not ¹known Him, but ^bI ¹know Him. And if I say that I do not know Him, I will be like you, ^ca liar; but I do know Him and I keep His word.

56 Your father Abraham exulted that he would see My day, and he saw it and rejoiced.

57 The Jews then said to Him, You are not yet fifty years old, and have You seen Abraham?

58 Jesus said to them, Truly, truly, I say to you, ^aBefore Abraham came into being, ^{1b}I am.

59 So they ^apicked up stones to throw at Him, but Jesus was hidden and went out of the temple.

54^a John 8:50; 7:18
54^b John 17:1, 5; 13:32
55^a John 8:19
55^b John 7:29
55^c John 8:44
58^a John 17:5, 24; Col. 1:17
58^b John 8:24, 28; Exo. 3:14
59^a John 10:31; 11:8

CHAPTER 9

8. The Need of the Blind in Religion— Life's Sight and Life's Shepherding 9:1—10:42

a. Life's Sight—For the Blind in Religion 9:1-41

(1) Born Blind vv. 1-3

1 And as He passed by, He saw ^{1a}a man ²blind from birth.

2 And His disciples asked Him, saying, Rabbi, ¹who sinned, this man or his parents, that he would be born blind?

55¹ In this verse two Greek words are used for *know*: the first denotes the outward, objective knowledge; the second refers to the inward, subjective consciousness. The Lord Jesus told the Pharisees that they had not known God the Father, even in the outward, objective knowledge, but that He knew the Father in the inward, subjective consciousness.

58¹ The Lord as the great I Am is the eternal, ever-existing God. Hence, He was before Abraham and is greater than Abraham (v. 53).

1¹ This case is further proof that the religion of law (see note 14¹) could not in any way help a blind man. But the Lord Jesus, as the light of the

world, imparted sight to him in the way of life (10:10b, 28).

1² Blindness, like sin in the previous chapter, is a matter of death. A dead person surely is blind. "The god of this age has blinded the thoughts of the unbelievers." Hence, they need "the illumination of the gospel of the glory of Christ" to shine on them (2 Cor. 4:4) "to open their eyes, to turn them from darkness to light and from the authority of Satan to God" (Acts 26:18). In the principle set forth in ch. 2, this also is the changing of death into life.

2¹ This question, like those in 4:20-25 and 8:3-5, was a matter of yes or no, which belongs to the tree of

3 Jesus answered, Neither has this man sinned nor his parents, but *he was born so*, that the works of God might be manifested in him.

(2) Receiving Sight by the Light and the Anointing of Life
vv. 4-13

4 We must work the works of Him who sent Me while it is ^aday; night is coming when no one can work.

5 While I am in the world, I am the ^alight of the world.

6 When He had said this, He ^aspat on the ground and made clay of the ¹spittle and anointed his eyes with the clay.

7 And He said to him, Go, ¹wash in the pool of ^aSiloam (which is interpreted, ²Sent). ³He went therefore and washed and came *away* seeing.

8 The neighbors then and those who previously saw him as a beggar said, Is not this the one who used to sit and beg?

9 Some said, This is he. Others said, No, but he is like him. He said, I am *the one*.

10 They said then to him, How then were your eyes opened?

11 He answered, The man called Jesus made clay and anointed my eyes, and said to me, Go to the *pool* of Siloam and wash. I went therefore and washed, and I received my sight.

12 And they said to him, Where is He? He said, I do not know.

knowledge, the result of which is death (Gen. 2:17). But the Lord's answer in v. 3 pointed them to Himself, the One who is the tree of life, which results in life (Gen. 2:9).

6¹ Clay here, as in Rom. 9:21, signifies humanity. Spittle here, as something that proceeds out of the mouth of the Lord (Matt. 4:4), signifies the Lord's words, which are Spirit and are life (6:63). The Lord's making clay of the spittle signifies the mingling of humanity with the Lord's living word, which is the Spirit. The word *anointed* proves this, because the Lord's Spirit is the anointing Spirit (Luke 4:18; 2 Cor. 1:21-22; 1 John 2:27). Here the Lord anointed the blind eyes with the clay made of His spittle, that they

might have sight. This signifies that by the anointing of the mingling of the Lord's word (which is His Spirit) with our humanity, our eyes, which were blinded by Satan, can have sight.

7¹ Here to wash is to cleanse away the clay. This signifies the washing away of our old humanity, as experienced in baptism (Rom. 6:3-4, 6).

7² See note 6¹ in ch. 1.

7³ His going and washing indicates that he obeyed the life-giving word of the Lord. So he received sight. If he had not gone to wash off the clay after having been anointed with it, the clay would have blinded him even more. Our obedience to the Lord's anointing cleanses us and brings us sight.

4^a John
11:9
12:35
5^a John
1:4,
8:12;
11:9-10
12:35
36, 46
6^a Mark
7:33
8:23
7^a Neh
3:15
Isa
8:6

13 They brought him who^c was once blind to the Pharisees.

(3) Persecuted by Religion
vv. 14-34

14 Now it was the ^{1a}Sabbath, on which day Jesus made the clay and opened his eyes.

14^a John
5:9

15 ^aAgain therefore the Pharisees also asked him how he received his sight. And he said to them, He put clay on my eyes, and I washed, and I see.

15^a John
9:10

16 Then some of the Pharisees said, This man is not from God, because He does ^anot keep the Sabbath. But others said, How can a man *who is* a sinner do such ^bsigns? And there was ^ca division among them.

16^a Matt.
12:2;
John
5:10, 16

17 Then they said to the blind man again, What do you say about Him, in that He opened your eyes? And he said, He is a prophet.

16^b John
2:11;
4:54

18 The Jews then did not believe concerning him that he had been blind and had received his sight, until they called the parents of him who had received his sight

16^c John
6:52;
7:43;
10:19

19 And asked them, saying, Is this your son, of whom you say that he was born blind? How then does he now see?

20 Then his parents answered *them* and said, We know that this is our son and that he was born blind.

21 But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself.

22 His parents said these things because they ^afeared the Jews, for the Jews had already agreed that if anyone confessed Him *to be the Christ*, he should be ^bput out of the synagogue.

22^a John
7:13

23 Because of this his parents said, He is of age; question him.

22^b John
12:42;
16:2

24 Therefore a second time they called the man who had been blind, and said to him, ^aGive glory to God; we know that this man is a sinner.

24^a Josh.
7:19

25 Then he answered, *Whether or not* He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.

14 It seems that the Lord again purposely did a sign on the Sabbath to expose the vanity of religious ritual. In

any case, this strengthened religion's opposition, for He had already done a sign on the Sabbath (5:10, 16).

26 They said then to him, What did He do to you? How did He open your eyes?

27^a John
9:15

27 He answered them, ^aI told you already and you did not hear. Why do you want to hear *it* again? Do you also want to become His disciples?

28^a John
5:45

28 And they reviled him and said, You are His disciple; but ^awe are disciples of Moses.

29^a John
8:14

29 We know that God has spoken to Moses, but as for this man, ^awe do not know where He is from.

30 The man answered and said to them, Why here is an amazing thing, that you do not know where He is from, and yet He opened my eyes!

31^a Isa
59:1-2;
Psa
66:18

31 ^aWe know that God does not hear sinners, but if anyone is God-fearing and does His will, He hears him.

32 ¹Since time began it has never been heard that anyone opened the eyes of one born blind.

33^a John
3:2
5:36

33 ^aIf this man were not ¹from God, He could do nothing.

34^a John
9:2

34 They answered and said to him, You were wholly born in ^asins, and you are teaching us? And they ^{1b}cast him out.

34^b John
9:22, 35

(4) Believing into the Son of God
vv. 35-38

35^a John
9:22, 34

35 Jesus heard that they had ^acast him out, and He found him and said, Do you believe into the ¹Son of God?

36^a Rom
10:13-14

36 He answered and said, And who is He, ^aLord, that I may believe into Him?

37^a John
4:26

37 Jesus said to him, You have both seen Him, and ^aHe is the One speaking with you.

38^a Matt
8:2;
Luke
17:15-16

38 And he said, Lord, I believe; and he ^aworshipped Him.

(5) Life's Judgment on the Blind Religionists
vv. 39-41

39^a John
5:22, 27

39 And Jesus said, For ^ajudgment I have come into this world, that ^bthose who do not see may see, and that ^cthose who see may become blind.

39^b Luke
4:18;
Matt
11:5

39^c Matt
13:13
15:14

40 Some of the Pharisees who were with Him heard these things and said to Him, We are not ^ablind also, are we?

40^a Rom
2:19;
Rev
3:17

41 Jesus said to them, If you were blind, you would ^anot have sin; but now *that* you say, We see; your sin remains.

41^a John
15:22,
24

32¹ Lit., from the age; i.e., from eternity

33¹ See note 14¹ in ch. 1.

34¹ To cast him out was to excommunicate, to ostracize, him from the Jewish synagogue. This was to put

CHAPTER 10

b. Life's Shepherding—
For the Believers outside of Religion
10:1-42

(1) The Sheepfold, the Door, and the Pasture—For the Sheep
vv. 1-9

1 Truly, truly, I say to you, He who does not enter through the ^{1a}door into the ²sheepfold, but climbs up from somewhere else, he is a ^{3b}thief and a robber;

^{1a} John
10:7, 9

2 But he who enters through the ^adoor is the ^bshepherd of the sheep.

^{1b} John

10:8

^{2a} John

10:7, 9

3 To him the doorkeeper opens, and the ¹sheep ^ahear his voice; and he calls his own sheep by name and leads them out.

^{2b} John

10:11

4 When he puts forth all his own, he goes before them, and the sheep ^afollow him because they know his ^bvoice.

^{3a} John

10:4,

16, 27

5 But they will by no means follow a stranger, but will flee from him, because they do not know the voice of strangers.

^{3b} John

10:9

^{4a} John

10:27

^{4b} John

10:3,

16, 27

6 This ^aparable Jesus spoke to them, but they did not know what those things meant that He spoke to them.

^{6a} John

16:25,

29

7 Jesus therefore said to them again, Truly, truly, I say to you that I am the ^adoor of the sheep.

^{7a} John

10:9

8 All who came before Me are ^athieves and robbers, but the sheep did not hear them.

^{8a} John

10:1

9 I am the ^{1a}door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find ²pasture.

^{9a} John

10:7

... out of the sheepfold, as spoken by the Lord in 10:3-4. Religion's persecution of the Lord's called one did nothing but fulfill what the Lord intended for him.

³⁵ Some ancient authorities read, son of Man.

¹ See note 9¹; so in the succeeding verses.

¹² The sheepfold signifies the law, or Judaism as the religion of the Jews, in which God's chosen people were kept and guarded in custody until Christ came.

¹³ Thieves and robbers (v. 8) sig-

nify those who came into Judaism, but not through Christ.

³ The blind man who received sight in the previous chapter was such a sheep. He was led by the Lord out of the Judaism-fold. Hence, this chapter is a continuation of ch. 9.

⁹ Christ is the door not only for God's elect to enter into the custody of the law, as did Moses, David, Isaiah, and Jeremiah in the Old Testament time, before Christ came, but also for God's chosen people, such as Peter, John, James, and Paul, to come out of the fold of the law now that

(2) The Shepherd, the Divine Life,
and the Soulful Life—
For the Flock
vv. 10-21

10^a John
5:40

10 The thief does not come except to steal and kill and destroy; I have come that they may ^ahave ¹life and may have *it* abundantly.

11^a John
10:14,
Isa
40:11,
Heb
13:20,
1 Pet
5:4,
Rev
7:17

11 I am the good ^aShepherd; the good Shepherd ^blays down His ¹life for the sheep.

12 He who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters *them*.

13 *He flees* because he is a hireling and it does not matter to him concerning the sheep.

11^b John
10:15,
17:18
1 John
3:16
John
15:13,
Isa
53:12

14 I am the good ^aShepherd, and ^bI know My own, and ^cMy own know Me,

15 Even as the ^aFather knows Me and I know the Father; and I ^blay down My life for the sheep.

16 And I have ^{1a}other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be ^{2b}one flock, one ^cShepherd.

14^a John
10:11

14^b John
10:27

14^c John
10:4

15^a Matt.
11:27

15^b John
10:11,
17:18

16^a Acts
11:18,
Eph
2:12,
3:6

16^b John
17:21
Eph
2:13-16

16^c John
10:11
14,
1 Pet
2:25

Christ has come. Thus, the Lord indicated here that He is the door not only through which God's elect may go in but also through which God's chosen people may go out.

⁹² The pasture here signifies Christ as the feeding place for the sheep. When the pasture is not available (e.g., in the wintertime or at night), the sheep must be kept in the fold. When the pasture is ready, there is no further need for the sheep to remain in the fold. To be kept in the fold is transitional and temporary. To be in the pasture enjoying its riches is final and permanent. Before Christ came, the law was a ward, and being under the law was transitional. Now that Christ has come, all God's chosen people must come out of the law and come into Him to enjoy Him as their pasture (Gal. 3:23-25; 4:3-5). This should be final and permanent. Because they did not have such a revelation, the leaders in Judaism considered the law, on which Judaism was based,

as permanent. As a result, they missed Christ and could not participate in Him as their pasture.

10¹ Gk. *zoe*. This word is used in the New Testament for the eternal, divine life.

11¹ Gk. *psuche*, soul; i.e., soul-life, and so in the succeeding verses. As a man, the Lord has the *psuche* life, the human life, and as God, He has the *zoe* life, the divine life. He laid down His soul, His *psuche* life, His human life, to accomplish redemption for His sheep (vv. 15, 17-18) that they may share His *zoe* life, His divine life (v. 10b), the eternal life (v. 28), by which they can be formed into one flock under Himself as the one Shepherd. As the good Shepherd, He feeds His sheep with the divine life in this way and for this purpose.

16¹ The other sheep are the Gentile believers (Acts 11:18).

16² The one flock signifies the one church, the one Body of Christ (Eph 2:14-16; 3:6), brought forth by the

17 For this reason the Father loves Me, because I lay down My life that I may take it again.

18 No one takes it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from My Father.

19 A division again took place among the Jews because of these words.

20 And many of them said, He has a demon and is insane. Why do you listen to Him?

21 Others said, These are not the words of one who is demon possessed. Can a demon open the eyes of the blind?

(3) The Eternal Life, the Son's Hand, and the Father's Hand—
For the Security of the Sheep
vv. 22-30

22 At that time the Feast of the Dedication occurred in Jerusalem, and it was winter.

23 And Jesus was walking in the temple in the portico of Solomon.

24 The Jews therefore surrounded Him and said to Him, How long will You hold our soul in suspense? If You are the Christ, tell us plainly.

25 Jesus answered them, I told you, and you do not believe. The works which I do in My Father's name, these testify concerning Me;

26 But you do not believe, because you are not of My sheep.

27 My sheep hear My voice, and I know them, and they follow Me;

28 And I give to them eternal life, and they shall by no means perish forever, and no one shall snatch them out of My hand.

17^a John 3:35;
5:20
17^b John 10:11,
15, 18
18^a John 10:11,
15, 17
18^b John 2:19
19^a John 7:43;
9:16
20^a John 7:20
20^b Mark 3:21
21^a John 9:32

23^a Acts 3:11;
5:12

24^a John 16:25,
29
25^a John 5:36;
10:38

27^a John 10:3,
16
27^b John 10:14
27^c John 10:4

28^a John 17:2;
3:15,
16
28^b John 6:39
28^c John 10:29

and eternal, divine life, which He put into His members through death (vv. 10-18). The fold is Judaism which is of letter and regulation, the flock is the church, which is of life and spirit.

22 From 170 B.C. to 168 B.C., Antiochus Epiphanes, king of Syria, invaded Jerusalem and looted the temple. However, on December 25, 168 B.C., he sacrificed a sow on the altar and

set up an image in the temple, thus defiling and damaging the temple. Three years later, in 165 B.C., Judas Maccabaeus, a strong man of Judah, purified and restored the altar and the temple. He set December 25—the day on which the altar and the temple had been defiled—as the beginning of a sacred feast that was to have eight consecutive days of rejoicing to celebrate the great achievement of the

29^a John
10:28
30^a John
17:22

29 My Father, who has given *them* to Me, is greater than all, and no one can ^asnatch *them* out of My ¹Father's hand.
30 ¹I and the Father are ^aone.

(4) The Persecution of Religion
vv. 31-39

31^a John
8:59;
11:8

31 The Jews again ^atook up stones that they might stone Him.

32 Jesus answered them, I have shown you many good works from the Father; for which of these works are you stoning Me?

33 The Jews answered Him, We are not stoning You for a good work, but for blasphemy, and because You, being a man, are making Yourself ^aGod.

33^a John
5:18,
1:1;
20:28,
19:7,
1 John
5:20,
Phil
2:6

34 Jesus answered them, Is it not written in your law, ¹I said, ^aYou are gods?"

35 If He said they *were* gods, to whom the word of God came, and the Scripture cannot be broken,

34^a Psa
82:6

36 Do you say of Him whom the Father ^ahas sanctified and ^{1b}sent into the world, You are blaspheming, because I said, ¹I am the Son of God?

36^a John
6:69

37 If I do not do the ^aworks of My Father, do not believe Me;

36^b John
3:17;
1 John
4:9

38 But if I do *them*, even if you do not believe Me, ^abelieve the works so that you may come to know and continue to know that the ^bFather *is* in Me and I *am* in the Father.

36^c John
5:17;
10:30

39 Then they sought again to ^aseize Him, yet He went forth out of their hand.

37^a John
5:36,
10:25

(5) Life's Desertion of Religion and Life's New Standing
vv. 40-42

38^a John
10:25;
14:11

40 And ¹He went away again ^aacross the Jordan, to the place where John was baptizing at first, and He remained there.

38^b John
14:10,
20
17:21,
23

purification and restoration of the altar and the temple. This sacred feast is the Feast of the Dedication mentioned here.

39^a John
7:30

25¹ See note 43¹ in ch. 5.

40^a John
1:28

28¹ Eternal life (see note 15¹ in ch. 3) is for the believers' living. The Father's hand, by which He chooses in His love according to His purpose (17:23; 6:38-39), and the Son's hand, by which He saves by His grace for the

fulfillment of the Father's purpose (1:14; 6:37), both of which have the keeping power, are for the believers' protection. Eternal life will never run out, and the hands of the Father and the Son will never fail. Hence, the believers are eternally secure and will never perish.

29¹ See note 28¹.

30¹ Here the Lord asserted His deity, that is, that He is God (v. 33).

41 And many came to Him and said, John did no sign, but all the things John said concerning this man were true.

42 And ^amany believed into Him there.

41^a John
1:27,
29, 30,
34;
3:28-30

42^a John
7:31

CHAPTER 11

9. The Need of the Dead—Life's Resurrecting 11:1-57

a. The Dead Man and His Need vv. 1-4

1 Now there was a certain man who was sick, Lazarus from ¹Bethany, of the village of Mary and her sister Martha.

2 It was *that* Mary who ^aanointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.

2^a John
12:3;
cf. Luke
7:38

3 The sisters therefore sent to Him saying, Lord, behold, to whom You love is sick.

4 But when Jesus heard *it*, He said, This sickness is not into death, but for the ^aglory of God, in order that the Son of God may be glorified through it.

4^a John
11:40

b. The Frustration of Human Opinions vv. 5-40

5 Now Jesus loved Martha and her sister and Lazarus.

6 When therefore He heard that he was sick, He remained at that time in the place where He was for two days.

7 Then after this He said to the disciples, Let us go into Judea again.

8 The disciples ¹said to Him, Rabbi, the Jews were just now seeking to ^astone You, and You are going there again?

8^a John
8:59;
10:31

8; 1:1; 20:28; 1 John 5:20; Phil.

6)

36¹ See note 6¹ in ch. 1.

40¹ At this point the Lord left the temple and went to the very place where John the Baptist had given the New Testament testimony concerning Him. This signifies that He abandoned Judaism and came to the new ground, where many believed into Him.

1¹ The Lord had left Judaism and had come to a place from which He would proceed to Bethany, which was a very early miniature of the church.

8¹ In the eight foregoing cases, in chs. 3—10, religion was the main frustration to and opponent of life. Here, outside religion and on the new ground, life was going to raise a dead person. Here life no longer faced religion with its rituals, but it was frustrated by many human opinions: the disciples' opinions (vv. 8-16), Martha's opinion (vv. 21-28), Mary's opinion (vv. 32-33), the Jews' opinion (vv. 36-38), and, again, Martha's opinion (vv. 39-40). Opinions, which come from knowledge, belong to the tree of knowledge, but the Lord here

9 Jesus answered, Are there not twelve hours in the day? If anyone walks in the ^aday, he does not stumble, because he sees the ^blight of this world.

10 But if anyone walks in the night, he stumbles, because the light is not in him.

11 He said these things, and after this He said to them, Our friend Lazarus has fallen ^aasleep; but I am going that I may wake him out of sleep.

12 The disciples then said to Him, Lord, if he has fallen asleep, he will ¹recover.

13 But Jesus had spoken about his death, but they thought that He was speaking about taking rest in sleep.

14 So Jesus then told them plainly, Lazarus has ¹died.

15 And I rejoice for your sakes that I was not there, so that you may believe; but let us go to him.

16 Then Thomas, who is called ¹Didymus, said to his fellow disciples, Let us also go, that we may die with Him.

17 Then when Jesus came, He found that he had already been in the tomb ^afour days.

18 Now Bethany was near Jerusalem, about ¹fifteen stadia away.

19 And many of the Jews had come to Martha and Mary to console them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.

21 Then Martha said to Jesus, Lord, ^aif You had been here, my brother would not have died.

22 But even now I know that whatever You ask of God, God will give You.

23 Jesus said to her, Your brother will rise again.

24 Martha said to Him, I know that he will rise again in the ^aresurrection ¹in the last day.

was actually the tree of life for people to enjoy.

12¹ Lit., be saved.

14¹ In the Lord's salvation He does not merely heal the sick. He also gives life to the dead. Hence, He remained two days until the sick one had died (v. 6). The Lord does not reform or regulate people—He regenerates people and raises them out of death. Hence, the first of the nine cases in chs. 3-11 was a case of regeneration, and the last was a case of resurrection,

revealing that all the aspects of Christ as life to us, as unveiled in the other seven cases, are in the principle of regeneration and resurrection. The last case was the actual changing of death into life.

16¹ I.e., Twin.

18¹ I.e., about two miles.

24¹ The Lord told Martha, "Your brother will rise again" (v. 23). This meant that the Lord would raise him immediately, but Martha expounded the Lord's word so as to postpone the

9^a John
9:4,
12:45

9^b John
8:12,
9:5,
12:46

11^a Matt
27:52;
1 Thes
4:13-16

17^a John
11:39

21^a John
11:32

24^a Dan.
12:2;
Acts
24:15

25 Jesus said to her, I am the resurrection and the ^alife; he who believes into Me, even if he should die, shall ^blive;

25^a John
1:4;
5:26

26 And every one who lives and believes into Me shall by no means die forever. Do you believe this?

25^b John
6:39

27 She said to Him, Yes, Lord; I have ¹believed that ^aYou are the Christ, the Son of God, He who ^bcomes into the world.

26^a John
6:50,
51;
8:51

28 And when she had said this, she went away and called Mary her sister secretly, saying, The Teacher is here and ¹is calling you.

27^a Matt.
16:16

29 And she, when she heard *this*, rose quickly and came to Him.

27^b John
6:14

30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

31 The Jews then who were with her in the house and were consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to ¹weep there.

32 Then Mary, when she came to where Jesus was, saw Him and fell at His feet, saying to Him, Lord, ^aif You had been here, my brother would not have died.

32^a John
11:21

33 Then Jesus, when He saw her ¹weeping and the ^aJews who came with her ¹weeping, was ^bmoved with indignation in His spirit and was ^ctroubled,

33^a John
11:19
33^b John
11:38;
Rom.
8:26

34 And He said, Where have you put him? They said to Him, Lord, come and see.

33^c John
12:27;
13:21

35 Jesus ¹wept.

36 The Jews then said, Behold how He ^aloved him!

36^a John
11:3

37 But some of them said, Could not He who ^aopened the eyes of the blind man also have caused that this man would not die?

37^a John
9:7, 32

present resurrection to the last day. What an exposition of the divine word! Some of the knowledge of fundamental teaching is truly destructive and frustrates people from enjoying the Lord's present resurrection life

27¹ The Lord said to Martha, "I am the resurrection and the life," and asked her, "Do you believe this?" She answered, "Yes, Lord; I have believed that You are the Christ, the Son of God." Her reply did not answer the Lord's question. Her old, preoccupy-

ing knowledge covered her, preventing her from understanding the Lord's new word. Man's old knowledge and old opinions are coverings that keep him from knowing clearly the Lord's new revelation.

28¹ This might have been Martha's opinion and not the Lord's command.

31¹ Lit., wail.

33¹ Lit., wailing.

35¹ This word differs from the word translated *weep* and *weeping* in vv. 31 and 33. Here it means *to shed tears, to weep silently*. This is the only

38 Jesus therefore, moved with indignation again in Himself, came to the tomb. Now it was a cave, and a stone was lying against it.

39 Jesus said, 'Take away the stone. Martha, the sister of him who was deceased, said to Him, Lord, by now he smells, for *it is* the "fourth day *that* he is *there*."

40 Jesus said to her, Did I not tell you that if you believe you will see the "glory of God?"

c. Life's Resurrecting

vv. 41-44

41 Then they 'took the stone away. And Jesus "lifted up His eyes and said, "Father, I thank You that You have heard Me.

42 And I knew that You always hear Me; but because of the crowd standing around, I said *it*, that they may "believe that You have 'sent Me.

43 And when He had said these things, He cried out with a loud voice, Lazarus, come out!

44 And he who had died came out, "bound hand and foot with cloths, and "his face was bound about with a handkerchief. Jesus said to them, Loose him and let him go.

d. The Conspiracy of Religion and Life's Vicarious Death for the Gathering of God's Children

vv. 45-57

45 Many of the "Jews therefore who had come to Mary and beheld the things that He did believed into Him.

46 But some of them went away to the Pharisees and told them the things that Jesus did.

47 Then the chief priests and the Pharisees assembled a council and said, What do we do? For this man is doing many "signs.

48 If we let Him do so, all will believe into Him, and the Romans will come and take away both our place and *our* nation.

49 But a certain one of them, Caiaphas, who was "high priest that year, said to them, You know nothing at all,

50 Nor do you take account of *the fact* that "it is expedient

time the word is used in the New Testament

41 Their taking the stone away

and loosing Lazarus were their submitting to and cooperating with the resurrection life.

39^a John
11:17

40^a John
11:4

41^a John
17:1
41^b Matt
11:25

42^a John
17:8,
21

44^a John
19:40
44^b John
20:7

45^a John
11:19

47^a John
2:11,
23; 3:2;
4:54,
6:2-14

49^a John
11:51,
18:13

50^a John
18:14

for you that one man die for the people and *that* not the whole nation perish.

51 But this he did not say from himself, but being ^ahigh priest that year, he prophesied that Jesus was to die for the nation,

51^a John
11:49
12:13

52 And not for the nation only, but that He might also gather into ^aone the children of God who are scattered abroad.

52^a 1 John
11:16

53 From that day therefore they ^atook counsel to kill Him.

53^a Matt
12:4

54 Jesus therefore no longer ^awalked openly among the Jews, but went away from there to the region near the wilderness, into a city called Ephraim, and there He remained with the disciples.

54^a John
7:1

55 Now the ^aPassover of the Jews was near, and many went up to Jerusalem out of the country before the ^aPassover in order to ^bpurify themselves.

55^a John
2:13,
6:4
55^b 1 Chron
30:17-

56 They then sought Jesus, and said to one another as they stood in the temple, What do you think? That He will not, by any means, come to the feast?

19,
John
18:28

57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should disclose it, so that they might arrest Him.

CHAPTER 12

D. Life's Issue and Multiplication 12:1-50

1. Life's Issue—A House of Feasting (a Miniature of the Church Life) vv. 1-11

1 Then Jesus, six days before the ^aPassover, came to Bethany, where Lazarus was, ^awhom Jesus had raised from the dead.

1^a Lev.
23:5;
Exo.
12:3, 6
1^b vv. 1-8:
Matt.
26:6-13;
Mark
14:3-9
1^c John
11:43-44

42¹ See note 6¹ in ch. 1.

52¹ The phrase *gather into one the children of God* mentioned in this chapter implies that not only the Lord's death but also the Lord's resurrection life are for the building up of God's children. By His death the Lord released His life so that it could be imparted into those who believe into Him. This life is experienced by us in His resurrection. It is in the Lord's

resurrection that we grow together into one by His life to become His Body.

1¹ *Bethany* means *house of affliction*. At this point the Lord was outside Judaism. Through His resurrection life He had gained a house in Bethany where He could feast and have rest and satisfaction. This house of feasting was a miniature of the church life and depicted the

2^a Luke
10:38,
40

2 Therefore they made Him a supper there; and ^aMartha served, but Lazarus was one of the ones reclining *at table* with Him.

3^a John
11:2

3 Then ^aMary took a ¹pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the ²house was filled with the fragrance of the ointment.

4^a John
6:71;
13:21,
26

4 But ^aJudas Iscariot, one of His disciples, who was about to betray Him, said,

5 Why was this ointment not sold for three hundred ¹denarii and given to the poor?

6^a John
13:29

6 But he said this not because it mattered to him concerning the poor, but because he was a thief, and ^aholding the purse, carried off what was put into *it*.

7 Then ¹Jesus said, Leave her alone; she has reserved it for the day of My burial.

8^a Deut
15:11

8 ^aFor the poor you always have with you, but you do not always have Me.

9^a John
11:43;
12:1, 17

9 Then a great crowd of the Jews found out that He was there, and they came, not because of Jesus only, but that they might also see Lazarus, ^awhom He had raised from the dead.

11^a John
11:45

10 And the chief priests took counsel to kill Lazarus also,

11 Because on account of him ^amany of the Jews went away and believed into Jesus.

2. Life's Multiplication for the Church

through Death and Resurrection (the Glorification of God
and the Judgment upon the World and Satan Implied)

vv. 12-36a

12^a vv
12-15;
Matt
21:4-9,
Mark
11:7-10

12 On the next day, ^athe great crowd who had come to the ^bfeast, when they heard that Jesus was coming into Jerusalem,

12^b Deut
16:16

situation of the church. (1) produced by the resurrection life—Lazarus (11:43-44); (2) composed of cleansed sinners—Simon the leper (Mark 14:3); (3) outwardly afflicted—Bethany; (4) inwardly feasting in and with the presence of the Lord (v. 2); (5) having more sisters than brothers (vv. 2-3); (6) having members with different functions: serving—Martha, testifying—Lazarus, and loving—Mary (vv. 2-3); (7) spotted

by the false one—Judas (v. 4); (8) persecuted by religion (v. 10); (9) being a test and exposing people (vv. 6, 10); and (10) bringing in many believers (v. 11).

3¹ A unit of weight at that time, about twelve ounces

3² This was the house of Simon the leper (Mark 14:3)

5 See note 7¹ in ch. 6

7¹ The Lord Jesus was a test to all those around Him. The chief priests

13 Took the branches of the palm trees and went out to meet Him, and cried out, ¹Hosanna! "Blessed is He who comes in the name of the Lord, even the ^bKing of Israel!

13^a Psa.
118:26
13^b John
1:49

14 And Jesus, having found a young donkey, sat on it, as it is written,

15 "Fear not, daughter of Zion; behold, your King comes, sitting on a donkey's colt."

15^a Zech.
9:9

16 These things His disciples did not understand at first, but when Jesus was ^aglorified, then they ^bremembered that these things were written of Him and *that* they had done these things to Him.

16^a John
7:39
16^b John
14:26

17 The crowd therefore that was with Him when He called Lazarus out of the tomb and raised him from the dead testified.

18 For this *reason* the crowd also went and met Him, because they heard that He had done this sign.

19 The Pharisees then said to one another, You see that you are not doing anything worthwhile; behold, the world has gone after Him.

20 And there were some Greeks among those who went up to ^aworship at the feast.

20^a Acts
8:27

21 These then came to ^aPhilip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus.

21^a John
1:43-46

22 Philip came and told Andrew; Andrew came, and Philip *too*, and they told Jesus.

23 And Jesus answered them, saying, The ^ahour has come for the Son of Man to be ^{1b}glorified.

23^a John
2:4;
7:30;
13:1

24 Truly, truly, I say to you, ^aUnless the grain of wheat ¹falls into the ground and dies, it abides alone; but if it dies, it bears ^{2b}much fruit.

23^b John
13:31-32
24^a 1 Cor.
15:36
24^b cf. John
12:32

and Pharisees conspired to kill Him (11:47, 53, 57), Simon the leper prepared his house for Him (Matt. 26:6), Martha served Him, Lazarus testified concerning Him, Mary loved Him (vv. 2-3), Judas was about to betray Him (v. 4), and many believed into Him (v. 11). The Lord is the center of God's economy and is a sign set up by God (Luke 2:34). Anyone who contacts Him will inevitably be tested and exposed.

be glorified was for Him to be resurrected, that is, to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat (v. 24) has its life element released when it falls into the ground and grows up out of the ground to bear much fruit, that is, to bring forth many grains. See note 1^b in ch. 17.

13¹ A Hebrew expression that means *save now* (Psa. 118:25).

24¹ At this point, according to the worldly view, Jesus was in His golden time. A great crowd of the Jews esteemed Him highly and welcomed

23¹ For Jesus as the Son of Man to

25^a Matt.
10:39
25^b John
10:11,
15, 17,
18
25^c Luke
14:26
27^a Matt.
26:38
27^b cf Matt
26:39
27^c John
7:8,
13:1
28^a John
13:31,
32,
17:1
28^b Matt
3:17
17:5

25 ^aHe who loves his ^{1b}soul-life loses it; and he who ^chates his ^{1b}soul-life in this world shall keep it unto ²eternal life.

26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

27 Now is ^aMy ¹soul troubled; and what shall I say? Father, ^bsave Me out of this ^chour. But for ²this reason I have come to this hour.

28 Father, ^{1a}glorify Your name. Then a ^bvoice came out of heaven: I have both ^{1a}glorified it and will ^{1a}glorify it again.

Him warmly because of the resurrection of Lazarus (vv. 12-19), and even the Greeks were seeking after Him (vv. 20-22). But He preferred to fall as a grain of wheat into the ground and die that He might produce many grains for the church.

24² This "much fruit" became Christ's increase in resurrection. This increase is the glory into which Christ entered through His death and resurrection (Luke 24:26). The portion from v. 23 of this chapter to the end of ch. 17 is a discourse on the mystery of this glory. Christ had the glory with God (17:5). His incarnation caused His divine glory to be concealed in His flesh. Through His death and resurrection His glory was released, producing many grains, which become His increase as the expression of His glory. What was spoken in vv. 23, 28; 13:31-32; 14:13; 15:8; 16:14; and 17:1, 4, 5, 10, 22, 24 is related to this glory. In the Lord's last words to the believers in chs. 14—16, there are three concrete, corporate expressions of this glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21. All three denote the church, showing that the church is the glorious increase produced by the glorious Christ through His death and resurrection. In this glorious increase, Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church (Eph. 3:19-21). This expres-

sion needs to be maintained in the oneness of the Triune God. Therefore the Lord prayed in particular for this matter in His concluding prayer in ch. 17 (17:20-23). This glorious increase of Christ is the peak of the mystery revealed in the Gospel of John, and its ultimate consummation is the New Jerusalem in Revelation, also written by John. The new holy city will be the aggregate of Christ's increase throughout the generations and in it Christ's divine glory will be expressed to the uttermost. In the glorifying of God the Son, God the Father also will obtain eternal, matchless glory, which will be His full expression in eternity. Thus His eternal economy will be fulfilled for eternity.

25¹ The same Greek word as for life in 10:11, 15, 17. The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the many grains. As the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection. This is to follow Him that we may serve Him and walk with Him on this way, the way of losing our soul-life and living in His resurrection, as mentioned in v. 26.

25² See note 15¹ in ch. 3.

27¹ As a man, the Lord was troubled in His soul because of the death He was about to suffer. Hence, He prayed, "Father, save Me out of the hour." However, it must have been that in His spirit He realized that

29 The crowd therefore which stood by and heard *it* said that there had been thunder; others said, "An angel has spoken to Him."

29^a Acts
23:9

30 Jesus answered and said, This voice has not ¹come for My sake, but for your sake.

31 Now is the ^{1a}judgment of this ²world; now shall the ruler of this world be cast out.

31^a John
16:11

32 And I, if I be ^{1a}lifted up from the earth, will ^bdraw ^call men to Myself.

31^b John
14:30;
16:11;
Eph.
2:2

33 But He said this ^asignifying by what kind of death He was about to die.

32^a John
3:14;
8:28

is for the glorifying of the Father at He had come to that hour.

27² This refers to the glorifying of Father's name in the next verse.

28¹ To glorify the name of the Father is to cause the Father's divine element to be expressed. The Father's divine element, which is the eternal life, was in the incarnated Son. The fall of the Son's incarnation had to be broken through death that the Father's divine element, the eternal life, might be released and expressed in resurrection, just as the life element in a grain of wheat is released by the breaking of its shell and is expressed in its blossom. This is the glorification of God the Father in the Son. See note 1¹ in ch. 17.

30¹ Lit., happened.

31¹ On the cross the Lord as the Son of Man (v. 23) was lifted up in the form of the serpent (3:14), that is, in the likeness of the flesh of sin (Rom. 8:3). Satan as the old serpent (Rev. 12:9; 20:2), the ruler of this world, injected himself into man's flesh. Through His death on the cross in the likeness of the flesh of sin, the Lord destroyed Satan, who is in man's flesh (John 2:14). By judging Satan (16:11) in this way, the Lord also judged the world, which is hanging on Satan. Hence, the Lord's being lifted up judged the world to be judged and its ruler, Satan, to be cast out.

31² The Greek word here means *arrangement* (see note 15² in 1 John 2). The world is an evil system arranged systematically by Satan. All the things

on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God, and to distract them from the enjoyment of God. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's being crucified in the flesh. See note 31¹.

32¹ In one aspect, the Lord's death was His falling into the ground, as revealed in v. 24; in another aspect, it was His being lifted up on the tree (1 Pet. 2:24). His falling into the ground was to produce the many grains; His being lifted up on the tree was to draw all men to Himself. The many grains produced by His falling into the ground are the "all men" drawn by His being lifted up on the tree.

In this chapter the Lord's death is revealed not as the redeeming death but as the producing, generating death. By this death His incarnation-shell of humanity was broken that He might accomplish His threefold purpose: (1) the producing of many grains, the drawing of all men to Himself (vv. 24, 32); (2) the releasing of the divine element, the eternal life (vv. 23, 28); and (3) the judging of the world and the casting out of its ruler, Satan (v. 31). We must experience the Lord's death that we may participate in the threefold purpose that He accomplished.

32^b John
6:44
32^c cf. John
12:24
33^a John
18:32

34^a Psa
110:4
Isa
9:7

35^a John
7:33

35^b John
1:5

35^c John
8:12
1 John
2:11

36^a John
8:12
9:5
12:46

36^b Eph
5:8

36^c John
8:59

38^a Isa
53:1

40^a Isa
6:10

41^a Isa
6:1

42^a John
7:13

42^b John
9:22

43^a John
5:44

34 The crowd therefore answered Him, We have heard out of the law that the ^aChrist abides forever; and how *is it that* You say, The Son of Man must be lifted up? Who is this Son of Man?

35 Jesus then said to them, The light is ^astill among you a little while. Walk while you have the light so that darkness may not ^bovercome you; and he who ^cwalks in the darkness does not know where he is going.

36 While you have the ^alight, believe into the light, so that you may become ^bsons of light.

3. Religion's Unbelief and Blindness vv. 36b-43

Jesus said these things, and He went away and ^cwas hidden from them.

37 But though He had done so many signs before them, they did not believe into Him,

38 That the word of the prophet Isaiah which he said might be fulfilled, "^aLord, who ^bhas believed our report? And to whom has the ¹arm of the Lord been revealed?"

39 For this *reason* they could not believe, because again Isaiah said,

40 "^aHe has ¹blinded their eyes and He hardened their heart, that they might not see with their eyes and understand with their heart and turn, and I will heal them."

41 These things said Isaiah because he ^asaw ¹His glory and spoke concerning Him.

42 Nevertheless even many of the rulers believed into Him, but because of the Pharisees they did not confess *Him*, ^aso that they would not be ^bput out of the synagogue;

43 For they loved the ^aglory of men more than the ^aglory of God.

4. Life's Declaration to the Unbelieving Religion vv. 44-50

44 But Jesus ¹cried out and said, He who believes into Me does not believe into Me, but ^ainto Him who sent Me;

38¹ The arm of the Lord is the Lord Jesus Himself.

40 These two, blindness and the hardening of the heart, are related; they are a punishment to the unbelieving ones.

41 *His glory* here confirms that

the Lord Jesus is the very God. Jehovah of hosts, whose glory Isaiah saw (Isa. 6:1, 3). This glory was seen and appreciated by Isaiah but was not loved by the Lord's weaker believers (vv. 42-43).

44¹ This was the Lord's declaration

- 45 And he who ^abeholds Me beholds Him who sent Me. 45^a John 14:9
- 46 I have come as a ^alight into the world, that every one who believes into Me would not remain in darkness. 46^a John 12:36, 1:4; 8:12; 9:5
- 47 And if anyone hears My ¹words and does not keep them, I do not judge him; for I have not come to ^ajudge the world, but to save the world. 47^a John 3:17
- 48 He who rejects Me and does not receive My words has one who judges him; the ^aword which I have spoken, that will judge him in the last day. 48^a Deut 18:18-19
- 49 For I have not spoken from Myself; but the Father who sent Me, He Himself has ^agiven Me commandment, what to say and what to speak. 49^a John 17:8
- 50 And I know that His commandment is ¹eternal life. The things therefore that I speak, even ^aas the Father has said to Me, so I speak. 50^a John 8:28

CHAPTER 13

E. Life's Washing in Love to Maintain Fellowship
13:1-381. Washing by the Lord Himself
vv. 1-11

- 1 ¹Now before the ^aFeast of the Passover, Jesus knowing that His ^bhour had come for Him to depart out of this world into the ^cFather, having loved His own who were in the world, He loved them to the uttermost. 1^a Lev 23:5
1^b John 12:23
1^c John 16:28
- 2 And while supper was taking place, the ^adevil having already put into the heart of Judas Iscariot, *the son of Simon*, that he should ^bbetray Him, 2^a John 6:70-71; 13:27
2^b John 13:11
- 3 *Jesus*, knowing that the Father had ^agiven all into His hands and that He had ^bcome forth from God and was going to God, 3^a John 3:35
3^b John 8:42; 16:27

the unbelieving religionists. It implied that (1) He was God manifested in man (vv. 44-45); (2) He came as a light into the world so that by believing in Him man would not remain in darkness (vv. 46, 36); and (3) He came to man with the living words; whoever receives His words has eternal life now and forever, and whoever rejects His words will be judged by His words in the last day (vv. 47-50).

47¹ See note 63³ in ch. 6; so in the next verse.

50¹ See note 15¹ in ch. 3.

1¹ In this Gospel, the first section, chs. 1—13, describes how the Lord as God Himself, as the Son of God, came through His incarnation to bring God into man that He might be man's life for the producing of the church. The second section, chs. 14—21, describes how the Lord as the Son of Man went

4 Rose from supper and ¹laid aside His outer garments and taking a ²towel, He ³girded Himself;

5 Then He poured ¹water into the basin and began to ²wash the disciples' ³feet and to wipe *them* with the towel with which He was girded.

6 He came then to Simon Peter. Peter said to Him, Lord do You wash my feet?

7 Jesus answered and said to him, What I am doing you do not ¹know now, but you will ¹know after these things.

8 Peter said to Him, You shall by no means wash my feet forever. Jesus answered him, Unless I wash you, you have no part with Me.

9 Simon Peter said to Him, Lord, not my feet only, but also my hands and my head.

through His death and resurrection to bring man into God that man and God, God and man, might be built together as a mutual abode. This chapter, coming at the end of the first section, is a dividing line and a turning point.

4¹ The outer garments here signify the Lord's virtues and attributes in His expression. Hence, the laying aside of His outer garments signifies the putting off of what He is in His expression.

4² From a Latin word denoting a linen towel.

4³ To gird oneself signifies to be bound and restricted with humility (cf. 1 Pet. 5:5).

5¹ Water here signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and life (19:34).

5² In chs. 1—12 life came and brought forth the church, composed of the regenerated ones. In their spirit the regenerated ones are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth. Through their contact with earthly things they often become dirty. This frustrates their fellowship with the Lord and with one another. Hence, there is the need for the washing with the Holy Spirit, the word, and life. This is the washing away of their dirtiness that their fellowship with the Lord and with one

another may be maintained; it is not the washing away of their sins by the blood (1 John 1:9). This is why, after ch. 12, there is a need for such a sign in this chapter. Since this Gospel is a book of signs, what is recorded in this chapter should be considered a sign having spiritual significance. Foot-washing should not be taken merely in a physical sense, but rather in a spiritual sense.

5³ In ancient times the Jews wore sandals, and since their roads were dusty, their feet easily became dirty. If, when they came to a feast, they sat at the table and stretched out their feet, the dirt and the smell would certainly frustrate the fellowship. Hence, for the feast to be pleasant they needed foot-washing. The Lord washed His disciples' feet to show them that He loved them to the uttermost (v. 1), and He charged them to do the same to one another in love (vv. 14, 34). Today the world is dirty, and we, the saints, are easily contaminated. For us to maintain pleasant fellowship with the Lord and with one another, we need spiritual foot-washing—with the washing Holy Spirit, the washing word, and the washing life—carried out both by the Lord in His love and by one another in love. This is absolutely necessary in order for us to live in the fellowship of the divine life, which is

10 Jesus said to him, He who is ^{1a}bathed has no need except to wash his feet, but is wholly ^bclean; and you are clean, but not all of you.

10^a Titus 3:5
10^b John 15:3

11 For He ^aknew the one betraying Him; for this reason He said, Not all of you are clean.

11^a John 6:64

2. Washing by One Another among the Believers vv. 12-17

12 Then when He had washed their feet and taken His outer garments and reclined *at the table* again, He said to them, Do you know what I have done to you?

13 You call Me the Teacher and the Lord, and you say rightly, for I am.

14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

15 For I have given you an ^aexample so that you also may do even as I have done to you.

15^a 1 Pet. 2:21

16 Truly, truly, I say to you, A ^aslave is not greater than his master, nor ¹one who is sent greater than the one who sends him.

16^a Matt. 10:24

17 If you know these things, ^ablessed are you if you do them.

17^a Luke 11:28; James 1:22, 25

3. Washed, but Not in the Fellowship vv. 18-30

18 I do not speak concerning ^aall of you. I know whom I have ^bchosen, but that the ^cScripture may be fulfilled, "^dHe who ¹eats bread with Me has lifted up his heel against Me."

18^a John 13:10, 11

19 From now on I am ^atelling you before it happens, so that when it happens, you may believe that ^{1b}I am.

18^b John 6:70

18^c John 17:12

18^d Psa. 41:9

20 Truly, truly, I say to you, ^aHe who receives whomever I shall send receives Me, and he who receives Me receives Him who sent Me.

19^a John 14:29

19^b John 8:24, 28, 58

21 When Jesus had said these things, He became troubled in His ^aspirit, and He testified and said, Truly, truly, I say to you that ^bone of you will betray Me.

20^a Matt. 10:40

21^a John 11:33

21^b Matt. 26:21; Mark 14:18; Luke 22:21

revealed in John's first Epistle, a continuation of the Gospel of John.

7¹ In Greek, *know* in the first instance denotes the inward, subjective consciousness; in the second it refers to the outward, objective knowledge. See note 55¹ in ch. 8.

10¹ Bathing here signifies the washing of regeneration (Titus 3:5; John 3:5).

16¹ *One who is sent* is, literally, an apostle.

18¹ Lit., masticates.

19¹ See note 24¹ in ch. 8.

22 The disciples looked at one another, perplexed over whom He was speaking about.

23^a John
19:26

23 One of His disciples, ^awhom Jesus loved, was reclining on Jesus' bosom.

24 Simon Peter therefore nodded to him to inquire who it might be about whom He was speaking.

25 Then he, while reclining thus on Jesus' breast, said to Him, Lord, who is it?

26 Jesus answered, It is he for whom I will dip the morsel and to whom I will give it. And dipping the morsel, He gave it to Judas Iscariot, *the son of Simon*.

27^a Luke
22:3

27 And at that moment, after the morsel, ^aSatan entered into him. Jesus therefore said to him, What you do, do quickly.

31^a John
12:23;
17:1

28 But none of those reclining *at table* knew why He said this to him.

31^b John
17:1

29 For some supposed, since Judas held the purse, that Jesus was saying to him, Buy the things that we have need of for the feast, or that he should give something to the poor.

32^a John
12:28

32^b John
17:1

30 Therefore having taken the morsel, he went out immediately; and it was night.

33^a John
7:33

33^b John
7:34,
36;
8:21

4. Washed and Willing to Remain
in the Fellowship, but Failing
vv. 31-38

33^c John
13:36

34^a 1 John
3:11,
23;
John
15:12,
17

31 Then when he went out, Jesus said, Now has the Son of Man been ^{1a}glorified, and God has been ^{2b}glorified in Him.

32 ¹If God has been ^{2a}glorified in Him, God will also ^{3b}glorify Him in Himself, and He will ³glorify Him immediately.

34^b 1 Thes
4:9,
1 Pet
1:22,
1 John
4:7

33 Little children, ^aI am still with you a little while; ^byou will seek Me, and even as I said to the Jews, ^cWhere I am going, you cannot come, now I say to you also.

36^a vv
36-38
cf. Matt
26:11
35

34 A new ^{1a}commandment I give to you, that you ^blove one another, even as I have loved you, that you also love one another.

Mark
14:27

35 By this shall all men know that you are My disciples, if you have love for one another.

31

Luke
22:31-34

36 ^aSimon Peter said to Him, Lord, where are You going?

31¹ See note 23¹ in ch. 12.

31² See note 28¹ in ch. 12.

Jesus answered him, ^bWhere I go you cannot follow Me now, but you will ^cfollow later.

36^b John
13:33;
7:34

37 Peter said to Him, Lord, why can't I follow You now? I will lay down my ¹life for You.

36^c John
21:19

38 Jesus answered, Will you lay down your life for Me? Truly, truly, I say to you, A ^arooster shall by no means crow until you deny Me three times.

38^a John
18:27

CHAPTER 14

II. Jesus Crucified and Christ Resurrected

Going to Prepare the Way to Bring Man into God,
and as the Spirit Coming to Abide and Live in the Believers
for the Building of God's Habitation

14:1—21:25

A. Life's Indwelling—For the Building of God's Habitation

14:1—16:33

1. The Dispensing of the Triune God—

For the Producing of His Abode

14:1-31

Jesus Going through Death and Christ Coming in Resurrection
to Bring the Believers into the Father

vv. 1-6

1 ^aDo not let your heart be troubled; believe into ¹God, believe also into ¹Me.

1^a John
14:27

2 In ^{1a}My Father's house are ²many ^babodes; if *it were* so, I would have told you; for I ^{3c}go to prepare a place for you.

2^a John
2:16,
21;
1 Tim.
3:15;
Heb.
3:6;
1 Pet.
2:5;
cf. Eph.
2:21-22

32^a Some ancient MSS omit the clause, If God has been glorified in me.

32^b See note 28¹ in ch. 12.

32^c See note 23¹ in ch. 12.

34 The Greek word for *commandment* here is the same word as in Matt. 23 and Rom. 7:8, 9, 10, 11, 12, 13. However, in Matt. 5 and Rom. 7 it refers to the old commandments of the law in the Old Testament; here it refers to the new commandment given us by the Lord in the New Testament. Also in 14:15, 21; 15:10, 12; John 2:3, 4, 7, 8; 3:22, 23, 24; 4:21; 13, 2 John 4, 5, 6, it refers to the commandment given to us in the

New Testament, either by the Lord Jesus or by God. This new commandment is different from the old commandments in the Old Testament.

37¹ Lit., soul, soul-life; so in the next verse.

1¹ Here the Lord showed His disciples that He is the same as God. The disciples were troubled upon hearing of His leaving. By this word He made them realize that as God He is omnipresent and is not limited by time and space.

2¹ According to the interpretation in 2:16, 21, *My Father's house* refers to the temple, the body of Christ, as God's dwelling place. At

2^b John
14:23
2^c John
14:12,
28;
7:33;
13:3

3^a John
14:18,
28

3^b John
14:10,
11, 20,
17-21,
24

6^a John
1:14,
17,
8:32,
14:17

6^b John
1:4;
11:25
1 John
5:12;
Col
3:4

3 And ¹if I go and ²prepare a place for you, I ^aam coming again and will ³receive you to Myself, so that ^{4b}where I am you also may be.

4 And where I am going you know the way.

5 Thomas said to Him, Lord, we do not know where You are going; how can we know the way?

6 Jesus said to him, I am the ¹way and the ^{2a}reality and the ^blife; no one comes to the Father except through Me.

first the body of Christ was only His individual body. But through Christ's death and resurrection, the body of Christ has increased to be His corporate Body, which is the church, including all His believers, who have been regenerated through His resurrection (1 Pet. 1:3). In Christ's resurrection the church is the Body of Christ, which is the house of God (1 Tim. 3:15; 1 Pet. 2:5; Heb. 3:6), God's habitation (Eph. 2:21-22), God's temple (1 Cor. 3:16-17).

2² The many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). This is adequately proven by v. 23, which says that the Lord and the Father will make an abode with the one who loves Him.

2³ This book has two main sections. The first section, chs. 1—13, points out how Christ, as the eternal Word, came through incarnation to bring God into man that He might be the life and life supply to man. The second section, chs. 14—21, unveils how Christ, as the man Jesus, went through death and resurrection to bring man into God for the building of God's habitation, which is the building of the church (Matt. 16:18) and which is related to the building of the New Jerusalem (Heb. 11:10; Rev. 21:2). In the entire universe God has only one building, that is, the building of His living habitation with His redeemed people.

3¹ *If I go... I am coming* proves that the Lord's going (through His death and resurrection) was His coming (to His disciples—vv. 18, 28). He came in the flesh (1:14) and was among His disciples, but He could not

enter into them while He was in the flesh. He had to take the further step of passing through death and resurrection in order to be transfigured from the flesh into the Spirit that He might come into the disciples and dwell in them, as revealed in vv. 17-20. After His resurrection He did come to breathe Himself as the Holy Spirit into the disciples (20:19-22).

3² The Lord's intention in this chapter was to bring man into God for the building of His dwelling place. But between man and God there were many obstacles, such as sin, sins, death, the world, the flesh, the self, the old man, and Satan. For the Lord to bring man into God, He had to solve all these problems. Therefore, He had to go to the cross to accomplish redemption that He might open the way and make a standing for man, that man might enter into God. This standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have a standing, a place, in God does not have a place in the Body of Christ, which is God's dwelling place. Hence, the Lord's going in order to accomplish redemption was to prepare a place in His Body for the disciples.

3³ In receiving the disciples to Himself, the Lord put them into Himself, as indicated in v. 20 by the words *you in Me*.

3⁴ The Lord is in the Father (vv. 10-11). He wanted His disciples also to be in the Father, as revealed in 17:21. Through His death and resurrection He brought His disciples into Himself. Since He is in the Father, they are in the Father by being in

b. The Triune God Dispensing Himself
into the Believers
vv. 7-20

(1) The Father Embodied in the Son
Seen among the Believers
vv. 7-14

7 'If you had ^aknown Me, you would have known My Father also; and henceforth you ^bknow Him and have seen Him.

7^a John
8:19
7^b 1 John
2:13

8 Philip said to Him, Lord, show us the Father and it is sufficient for us.

9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has ^aseen Me has seen the Father; how is it that you say, Show us the Father?

9^a John
12:45

10 Do you not believe that I am ^ain the Father and the Father is in Me? The ^{1c}words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

10^a John
14:11,
20;
10:38;
17:21

11 Believe Me that I am ^ain the Father and the Father is in Me; but if not, believe because of the ^bworks themselves.

10^b cf. John
10:30;
Isa.
9:6

12 Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and ^agreater than these shall do because I am ^{1b}going to the Father.

10^c John
14:24
10^d John
16:13

Hence, where He is, the disciples are also.

6 The way for man to enter into life is the Lord Himself. Since the Lord is a living person, the place to which the Lord brings man must also be a living person, God the Father Himself. The Lord Himself is the living way by which man is brought into God the Father, the living place. The way is the reality, and the reality needs life. The Lord Himself is the life. This life brings us the reality, and the reality becomes the way by which we enter into the enjoyment of the Father.

6 Christ is the reality of the things. This reality came through Him and becomes the realization of life to us. See note 14^b in ch. 1 and note 14^b in 1 John 1.

7 This chapter unveils the way in which God dispenses Himself into man. In

the dispensing of Himself into us, God is triune. He is one, yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father (vv. 7-11), and the Spirit is the reality and realization of the Son (vv. 17-20). In the Son (the Son is even called the Father—Isa. 9:6) the Father is expressed and seen, and as the Spirit (2 Cor. 3:17) the Son is revealed and realized. The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. God the Father is hidden, God the Son is manifested among men, and God the Spirit enters into man to be his life, his life supply, and his everything. Hence, this Triune God—the Father in the Son and the Son as the Spirit—dispenses Himself into us to be our portion that we may enjoy Him as our everything in His divine trinity.

11^a John
14:10
11^b John
5:36
12^a John
5:20
12^b John
14:2,
28;
7:33

13^a John
14:14
15:16
16:23-24

13 And whatever you ^aask ¹in My name, that I will do that the ²Father may be ^bglorified in the Son.

13^b John
13:31
17:1
12:28

14 If you ^aask Me anything in My name, I will do *it*.

(2) The Son Realized as the Spirit
to Abide in the Believers

vv. 15-20

14^a John
14:13

15 If you ^alove Me, you will keep My ^bcommandments.

15^a John
14:21,
23;
16:27

16 And I will ask the Father, and He will give you another ^{1a}Comforter, that He may be with you forever,

15^b John
14:21,
15:10

17 *Even* the ^{1a}Spirit of reality, whom the world cannot receive, because it does not behold Him or know *Him*; but you know Him, because ²He abides with you and shall be ^{3b}in you.

16^a John
14:26
15:26

cf

10¹ See note 63³ in ch. 6.

1 John
2:1

12¹ The Lord came from the Father to bring God into man through His incarnation. Here, He is going to the Father to bring man into God through His death and resurrection.

17^a John
7:39
15:26;
16:13

1 John
5:6;

John
20:22

1 Cor.
15:45;

2 Cor
3:17

17^b John
14:20;
1 John
2:27;
Rom
8:9, 11

13¹ To be in the Lord's name, here and in v. 14, means to be one with the Lord, to live by the Lord, and to let the Lord live in us. The Lord came and did things in the Father's name (5:43; 10:25), meaning that He was one with the Father (10:30), that He lived because of the Father (6:57), and that the Father worked in Him (v. 10). In the Gospels the Lord as the expression of the Father did things in the Father's name. In the Acts the disciples as the expression of the Lord did even greater things (v. 12) in the Lord's name.

13² For the Father to be glorified in the Son means that His divine element is expressed from within the Son. Whatever the Son does expresses the Father's divine element. This is the glorifying of the Father in the Son.

16¹ The Greek word here means *advocate, one alongside who takes care of our cause, our affairs*. The Greek word for *Comforter* is the same as that for *Advocate* in 1 John 2:1. Today we have both the Lord Jesus in the heavens and the Spirit (the *Comforter*) within us as our *Advocate*, who takes care of our case.

17¹ The Spirit promised here was

referred to in 7:39. This Spirit is the Spirit of life (Rom. 8:2), and this promise of the Lord's was fulfilled on the day of the Lord's resurrection when the Spirit as the breath of life was breathed into the disciple (20:22). The Lord's promise here is different from the promise of the Father concerning the Spirit of power in Luke 24:49. That promise was fulfilled fifty days after the Lord's resurrection, on the day of Pentecost when the Spirit as the mighty wind blew upon the disciples (Acts 2:1-4). In this verse the Spirit of life is called "the Spirit of reality." This Spirit of reality is Christ (v. 6); hence, the Spirit of reality is the Spirit of Christ (Rom. 8:9). This Spirit is also the reality of Christ (1 John 5:6, 20) that Christ may be realized in those who believe into Him, as their life and life supply.

17² The very "He" who is the Spirit of reality in this verse becomes the very "I" who is the Lord Himself in v. 18. This means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ. First Corinthians 15:45 confirms this. In dealing with the matter of resurrection, that verse says, "The last Adam [Christ in the flesh] became a life-giving Spirit."

17³ This is the first time that the promise of the Spirit's indwelling is

- 18 ¹I will not leave you *as* orphans; I am ^{2a}coming to you.
 19 Yet ^aa little while and the world beholds Me no longer,
 but you behold Me; because I ^{1b}live, you also shall ^clive.
 20 In that ^{1a}day you will know that I am ^bin My Father,
 and you ^cin Me, and I ^din you.

c. The Triune God Making an Abode
 with the Believers
 vv. 21-24

21 He who has My commandments and keeps them, he is
 the one who ^aloves Me; and he who loves Me will be loved by
 My Father, and I will love him and will ^bmanifest Myself to
 him.

22 Judas, not Iscariot, said to Him, Lord, and what has
 happened that You are to manifest Yourself to us and not to
 the world?

23 Jesus answered and said to him, If anyone ^aloves Me,
 he will ^bkeep My word, and My Father will love him, and We
 will come to him and make an ^{1c}abode with him.

24 He who does not love Me does not keep My words; and
 the ^aword which you hear is not Mine, but the Father's who
 sent Me.

d. The Comforter's Reminding
 and Life's Peace
 vv. 25-31

25 These things I have spoken to you *while* abiding with
 you;

26 But the ^{1a}Comforter, the Holy Spirit, whom the
 Father will send in ³My name, He will ^bteach you ^call things
 and remind you of all the things which I have said to you.

sealed. It is fulfilled and fully devel-
 oped in the Epistles. See 1 Cor. 6:19
 1 Rom. 8:9, 11.

18¹ See note 17².

18² This coming was fulfilled on
 the day of His resurrection (20:19-22).

After His resurrection the Lord came
 back to His disciples to be with them
 forever, thus not leaving them as or-
 phans.

19¹ It should be after His resurrec-
 tion that the Lord lives in His disciples
 and that they live by Him, as men-
 tioned in Gal. 2:20.

20¹ This should refer to the day of
 the Lord's resurrection (20:19).

23¹ This is one of the many abodes
 mentioned in v. 2. It will be a mutual
 abode, in which the Triune God
 abides in the believers and the believ-
 ers abide in Him.

26¹ The Comforter, the Holy
 Spirit, was to be sent by the Father in
 the Son's name. Therefore, the Holy
 Spirit was sent by the Father and also
 by the Son. Thus, the Holy Spirit
 comes not only from the Father but
 also from the Son, and He is the real-
 ity not only of the Father but also of

- 18^a John
 14 3, 28
 19^a John
 7 33,
 12 35;
 16:16
 19^b Gal
 2 20
 19^c Gal
 2 20,
 Phil
 1:21;
 John
 6 57
 20^a John
 16:23,
 26;
 20 19
 20^b John
 14 10
 20^c John
 15:4;
 17:21,
 Rom
 8 1,
 1 Cor.
 1 30
 20^d John
 14 17,
 17:23
 Rom
 8:9;
 2 Cor
 13 5,
 Col
 1 27
 21^a John
 14 15
 21^b John
 21:1
 23^a John
 14 15
 23^b 1 John
 2 5
 23^c John
 14 25
 Rom
 8:9,
 11,
 Eph
 3 17
 24^a John
 14 10
 26^a John
 14 16
 26^b 1 John
 2 20
 27
 26^c John
 16 13

27^a John
16:13
Rom.
16:20
Phil.
4:7

27^b John
14:1

28^a John
14:2

28^b John
14:12

28^c John
10:29

29^a John
14:19

30^a John
12:31
16:11,
Eph.
2:2

31^a John
10:18,
12:49

27 ^aPeace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be ^btroubled, neither let it be afraid.

28 You have heard that I said to you, I am ^agoing away and I am ¹coming to you. If you loved Me, you would rejoice because ^bI am ²going to the Father, for the Father is ^cgreater than I.

29 And now I have told you ^abefore it happens, so that when it happens you may believe.

30 I will no longer speak much with you, for the ^aruler of the world is coming, and in Me he has nothing:

31 But *this is* so that the world may know that I love the Father, and as the Father ^acommanded Me, so I do. Rise, let us go from here.

CHAPTER 15

2. The Organism of the Triune God in the Divine Dispensing 15:1—16:4

a. The Vine and the Branches Being an Organism to Glorify the Father by Expressing the Riches of the Divine Life 15:1-11

1 I am the ¹true ^avine, and My Father is the ²husbandman.

the Son. Hence, when we call on the name of the Son, we get the Spirit (1 Cor. 12:3).

26² The Father being in the Son's name is equivalent to the Father being the Son (see note 43¹ in ch. 5). Therefore, the Father's sending of the Holy Spirit in the Son's name is the Son's sending of the Holy Spirit from the Father (15:26). The Son and the Father are one (10:30). Hence, the Spirit who is sent comes not only out of the Father (15:26) but also out of the Son. Moreover, when the Spirit comes, He comes with the Father and the Son (see note 26¹ in ch. 15). This proves that the Father, the Son, and the Spirit are one God, the Triune God, who reaches us and is working, that is, dispensing, Himself into us in

His divine trinity to be our life and everything.

26¹ In 5:43 we are told that the Son came in the Father's name, and here that the Father sent the Holy Spirit in the Son's name. This proves not only that the Son and the Father are one (10:30) but also that the Holy Spirit is one with the Father and the Son. The Holy Spirit, who is sent by the Father in the Son's name, is not only the reality that comes from the Father but also the reality that comes from the Son. This is the Triune God—the Father, the Son, and the Spirit—who reaches man eventually as the Spirit.

28¹ See note 18.

28² See note 12.

1¹ This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in

1¹ Isa.
60:8;
cf. Isa.
5:2
Jer.
2:21
Ezek.
19:10;
15:2

2 Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He ¹prunes it that it may bear more fruit.

3 You are already ^aclean because of the word which I have spoken to you.

4 ^aAbide in Me and I ^bin you. As the branch cannot bear fruit ¹of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears ^amuch fruit; for apart from Me you can do ^bnothing.

6 If one does not abide in Me, he is ^{1a}cast out as a branch and is dried up; and they gather them and cast *them* into the fire, and they are ^cburned.

7 If you abide in Me and My ^{1a}words abide in you, ²ask whatever you will, and it shall be done for you.

8 In this is My Father ^{1a}glorified, that you bear much fruit and so you will become My ^bdisciples.

9 As the Father has ^aloved Me, I also have loved you; abide in My love.

10 If you ¹keep My ^acommandments, you will abide in My love, even as I have kept My Father's commandments and abide in His love.

^{2a} John 17:17;

Eph

5:26

^{4a} John

15:5

6:7,

9:13

6:56

1 John

2:24,

28

^{6a} John

14:17,

25,

Rom

8:9,

Col

1:27,

2 Cor

13:5,

1 John

2:27

^{5a} John

15:16

^{5b} John

5:19,

30

cf Phil

4:13

^{6a} John

15:2

^{6b} 1 Cor

3:15

^{6c} Heb

6:8

^{7a} Col

3:16

^{8a} John

12:28

13:31;

14:13;

17:1, 4

^{8b} John

8:31

^{9a} John

17:23,

26;

3:35

^{10a} John

14:15

21:23

1's economy. This organism grows with His riches and expresses His divine life.

12 The Greek word means *cultivator of the soil, land-worker, farmer* (Rom. 2:6; James 5:7; Matt. 21:33). The Father as the husbandman is the source, the author, the planner, the center, the life, the substance, the water, the air, the sunshine, everything to the vine. The Son as vine is the center of God's economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into the vine, and eventually the vine expresses the Father in a corporate way through its branches. This is the Father's economy in the universe.

means that it is cut off from participation in the riches of the life of the vine.

7¹ See note 63³ in ch. 6.

7² When we abide in the Lord and let His words abide in us, we actually are one with Him, and He works within us. Then, when we ask in prayer for whatever we will, it is not only we who are praying; He too is praying, in our praying. This kind of prayer is related to fruit-bearing (v. 8) and will surely be answered. See note 16².

8¹ In fruit-bearing the Father's divine life is expressed; hence, He is glorified.

10¹ When we abide in the Lord, He speaks His instant words within us. These words are His commandments to us. If we keep those commandments, it shows that we love Him, it is thus that we will abide in His love.

2¹ Lit., cleanses.

4¹ Lit., from.

6¹ For a branch to be cast out

11^a John
16:24

11 These things I have spoken to you that My ¹joy may be in you and *that* your ^ajoy may be made full.

b. The Branches Loving One Another
to Express the Divine Life in Fruit-bearing
15:12-17

12^a John
13:34

12 This is My ^acommandment, that you ^blove one another even as I have loved you.

12^b John
13:35

13 No one has greater love than this, that one ^alay down his ¹life for his friends.

Rom

13:8

1 Pet

1:22

1 John

1:14

14 You are My ^afriends if you do what I command you.

13^a John
10:11

15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all the things which I have heard from My Father I have made known to you.

14^a 2 Chron
20

Isa

41:8

James

2:23

16 You did not choose Me, but I ^achose you, and I ¹set you that you should ²go forth and ^bbear fruit and ³*that* your fruit should ⁴remain, that whatever you ^{5c}ask the Father in My name, He may give you.

16^a John
6:70
13:18,
15:19

17 These things I command you that you may ^{1a}love one another.

16^b John
15:5

11¹ Being branches of the divine vine and bearing fruit to express the divine life are matters of joy, and they also issue in a joyful life.

16^c John
14:13
14
16:24,
26

13¹ The Greek word here means *soul, soul-life*.

17^a John
15:12

16¹ We were wild branches, and through faith we have been grafted into Christ. Here the Lord said that He *set* us. This fits the thought of grafting

16² The Greek word for *go forth* means *to depart*, implying to leave for another place; hence, it is rendered *go forth*. It is the same Greek word as that for *go* in 14:4 and 16:5. The fruit borne by going forth in this way does not denote the virtues of the fruit-bearer's character, such as the fruit of the Holy Spirit in the believer's living, mentioned in Gal. 5:22-23, but it denotes the believers produced by the fruit-bearer. This corresponds with the subject of this section, 12:20—17:26, which is Christ's multiplication. The virtues we possess through our abiding in the Lord cannot be counted as Christ's multiplication. Only the be-

hevers that we produce in the Lord are the tangible multiplication of Christ. The Father's house in ch. 14, the true vine in this chapter, and the man-child in ch. 16 are all related to the multiplication of Christ.

16³ After we go forth to produce believers in the Lord, we need to care for them. The best way is to set up meetings in their homes to cover and protect them that they may be cared for by being nourished and taught, and may become the remaining fruit, living in the branches of the true vine, that is, in the Body of Christ, to be Christ's increase.

16⁴ The same Greek word used for *abide* in this chapter

16⁵ To ask in the Lord's name requires us to abide in the Lord and allow Him and His words to abide in us that we may actually be one with Him. Then when we ask, He asks in our asking. This kind of asking is related to fruit-bearing and will surely be answered by the Father. See note 72.

17¹ This is to love one another in the

c. The Vine and the Branches, Separated from the World,
Being Hated and Persecuted by the Religious World
15:18—16:4

18 If the world ^ahates you, know that it has ^bhated Me before you.

19 If you were ¹of the world, the world would love its own; but because you are ^anot ¹of the world, but I chose you out of the world, therefore the world hates you.

20 Remember the word which I said to you, A slave is not greater than his master. If they have ^bpersecuted Me, they will ^apersecute you also; if they have kept My word, they will keep yours also.

21 But all these things they will do to you because of My name, because they do ^bnot know Him who sent Me.

22 If I had not come and spoken to them, they would not have ^asin; but now they have no excuse for their sin.

23 He who ^ahates Me hates My Father also.

24 If I did not do among them the ^aworks which no one else has done, they would not have ^bsin; but now they have both seen and hated both Me and My Father.

25 But *it is so* that the word written in their law may be fulfilled, ^a"They hated Me without cause."

26 But when the ^aComforter comes, whom I will ^bsend to you ^{1c}from the Father, the ^dSpirit of reality, who proceeds from the Father, He will ^etestify concerning Me;

27 And ^ayou testify also, because from the beginning you have been with Me.

CHAPTER 16

1 These things I have spoken to you so that you would not be ^astumbled.

and's life, the divine life, in the Lord's and in His commission of fruit-bearing. Life is the source, love is the condition, and fruit-bearing is the result. If we all live by the Lord's life as the source, in the Lord's love as the condition, and for fruit-bearing as the result, we surely will love one another. Having different sources of life, different conditions, or different goals will separate us and prevent us from loving one another.

19¹ Lit., out of.

26¹ The sense in Greek is *from with* (see note 14⁵ in ch. 1). The Spirit of reality, who is sent by the Son from the Father, comes not only from the Father but also with the Father. The Father is the source. When this Spirit comes from the source, He does not leave the source but comes with the source. This Spirit, sent by the Son and coming with the Father, testifies concerning the Son. Therefore, His testimony concerning the Son is a matter of the Triune God.

18^a John 17:14;
-1 John 3:13
18^b John 15:23, 24, 25
19^a John 17:14, 16
20^a John 13:16
20^b John 5:16; cf. Acts 9:4-5
20^c Acts 26:10, 11; Gal. 1:13; 2 Tim. 3:12
21^a Acts 5:41; 9:14
21^b John 16:3
22^a John 15:24; 9:41
23^a John 15:18
24^a John 5:36; 10:37
24^b John 15:22
25^a Psa. 35:19; 69:4
26^a John 14:16, 26; 16:7
26^b John 14:26
26^c John 7:29; 17:8
26^d John 14:17; 16:13
26^e 1 John 5:6
27^a John 19:35; 21:24; Acts 1:8
1^a Matt. 11:6

2^a John
9:22,
34

2^b Acts
26:10

3^a John
8:19
45

15:21

4^a John
14:29

2 They will ^aput you out of the synagogues; but an hour is coming for every one who ^{1b}kills you to think that he is offering service to God.

3 And these things they will do ^abecause they have not known the Father nor Me.

4 But these things I have spoken to you that ^awhen their hour comes you may remember them, that I told you *of them*. Now these things I have not said to you from the beginning, because I was with you.

3. The Work of the Spirit Consummating
in the Mingling of Divinity with Humanity
16:5-33

a. The Son's Going for the Spirit's Coming
vv. 5-7

5^a John
16:10
17:28;

7:13,
14:12,
28

5^b John
13:36;
14:5

6^a John
16:20,
21, 22

6^b John
14:1,
27;
16:22

7^a John
7:39

7^b John
20:17

7^c John
15:26

5 But now I am ^agoing to Him who sent Me; and none of you asks Me, ^bWhere are You going?

6 But because I have spoken these things to you, ^asorrow has filled your ^bheart.

7 But I tell you the truth, It is expedient for you that I go away; for if I do not go away, the Comforter will ^anot come to you; but if I ^{1b}go, I will ^csend Him to you.

b. The Work of the Spirit
vv. 8-15

(1) To Convict the World
vv. 8-11

8 And when He comes, He will ¹convict the world concerning ²sin and concerning ²righteousness and concerning ²judgment:

2¹ In this Gospel religion is revealed as the enemy of life. In the Gospels, Judaism opposed and persecuted the Lord Jesus. In the Acts it continued by opposing and persecuting the apostles and the disciples (Acts 4:1-3; 5:17-18, 40; 6:11-14; 7:57-59; 26:9-12). In subsequent history the Catholic Church persecuted the Lord's followers. All organized religions, of whatever kind, persecute those who seek the Lord in life. All these religions consider their persecuting of the Lord's seekers a service offered to God.

7¹ This "going" was ultimately fulfilled by His ascension in 20:17.

8¹ To convict means to convince to condemn, to cause people to rebuke themselves.

8² Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (v. 10; 1 Cor. 1:30), and judgment is for Satan (v. 11), who is the author and source of sin (8:44). In Adam we were born of sin. The only way to be freed from sin is to believe into Christ, the Son of God (v. 9). If we believe into Him, He is righteousness to us, and we are justified in Him.

- 9 Concerning ^asin, because they do not ^bbelieve into Me;
 10 And concerning ^arighteousness, because ^bI am going to
 the Father and you no longer behold Me;
 11 And concerning judgment, because the ruler of this
 world has been ^ajudged.

(2) To Glorify the Son by Revealing Him
 with the Fullness of the Father to the Believers
 vv. 12-15

(3) To Transmit to the Believers
 All That the Father and the Son Have
 v. 13

12 I have yet many things to say to you, but you cannot
 hear *them* now.

13 But when He, the ^aSpirit of reality, comes, He will
 guide you into all the ^breality; for He will not speak ^cfrom
 Himself, but what He hears He will speak; and He will
 declare to you ^dthe things that are coming.

14 He will ^aglorify Me, for He will receive of Mine and will
 declare *it* to you.

15 ^aAll that the Father has is Mine; for this *reason* I have
 said that He receives of Mine and will declare *it* to you.

c. The Son to Be Born in Resurrection
 as a Newborn Child
 vv. 16-24

16 ^aA little while and you no longer behold Me, and again
 a little while and you will ^bsee Me.

17 *Some* of His disciples then said to one another, What
 is this that He says to us, A little while and you do not behold
 Me, and again a little while and you will see Me; and,
 because I am going to the Father?

18 Therefore they said, What is this that He says, A little
 while? We do not know what He is talking about.

3:24; 4:25). If we do not repent
 of the sin that is in Adam and believe
 in Christ, the Son of God, we will
 remain in sin and share the judgment
 of Satan for eternity (Matt. 25:41).
 These are the main points of the gos-
 pel. The Spirit uses these points to
 convict the world.

13¹ The work of the Spirit is, first,
 to convict the world. Second, as the
 Spirit of reality He guides the believ-

ers into all the reality; that is, He
 makes all that the Son is and has real
 to the believers. All that the Father is
 and has is embodied in the Son (Col.
 2:9), and all that the Son is and has is
 declared as reality to the believers
 through the Spirit (vv. 14-15). This
 declaring is the glorifying of the Son
 with the Father. Hence, it is a matter
 of the Triune God being wrought into
 and mingled with the believers. Third,

- 9^a John 8:34
 9^b John 8:24
 10^a 1 Cor. 1:30;
 2 Cor. 5:21;
 Phil. 3:9
 10^b Rom. 4:25;
 8:34
 11^a John 12:31
 13^a John 14:17;
 15:26;
 1 John 5:6
 13^b John 1:14,
 17;
 8:32;
 14:6
 13^c John 14:10
 13^d Rev. 1:1,
 19
 14^a John 17:5
 15^a John 17:10;
 Col. 2:9
 16^a John 7:33
 16^b John 20:20

19 Jesus knew that they wanted to ask Him and He said to them, Are you inquiring among yourselves concerning this, that I said, A little while and you do not behold Me, and again a little while and you will see Me?

20 Truly, truly, I say to you that you will ^aweep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into ^bjoy.

21 A woman, when she gives birth, has sorrow because her hour has come; but when she ¹brings forth the ²little ^achild, she no longer remembers the affliction because of the joy that a man has been born into the world.

22 Therefore you also now have sorrow; but I will ¹see you ^aagain and your heart will ^brejoice, and no one takes your joy away from you.

23 And in that ^aday you will ask Me nothing. Truly, truly, I say to you, ¹Whatever you ask the Father in My name, He will give to you.

24 Until now you have ^{1a}asked for nothing in My name; ask and you shall receive, that your ^bjoy may be made full.

d. The Believers Having Peace in the Son
in Spite of Persecution
vv. 25-33

25 These things I have spoken to you in parables; an hour is coming when I will no longer speak to you in parables, but I will report to you plainly concerning the Father.

26 In that ^aday you will ^bask in My name, and I do not say to you that I will ask the Father concerning you,

the Spirit declares the things that are to come, which are revealed mainly in Revelation (Rev. 1:1, 19). The three aspects of the Spirit's work correspond with the three sections of John's writings: his Gospel, his Epistles, and his Revelation.

21¹ The bringing forth here is the begetting in Acts 13:33. The incarnated Christ, including all His believers, was begotten in His resurrection to be the Son of God (1 Pet. 1:3). Thus, He has become the first-born Son of God, and all His believers have become God's many sons as His brothers to constitute His church (Rom. 8:29; John 20:17 and note 2; Heb. 2:10-12) as His multiplication

(12:24), His increase (3:29-30), and His Body, which is His fullness, His expression (Eph. 1:23).

21² In this parable the Lord indicated that the disciples were then like a woman travailing in birth, and that He was the little child to be brought forth in His resurrection (Acts 13:33; Heb. 1:5; Rom. 1:4).

22¹ After being born in resurrection, the Lord came to see the disciples in the evening of the day of His resurrection, and the disciples rejoiced at His presence (20:20).

23¹ Or, Whatever you ask the Father, He will give to you in My name.

20^a Mark
16:10

20^b Matt
28:8
Luke
24:41

21^a Acts
13:34
Rom
1:4
Heb
1:5

22 John
14:3

22 John
20:20

23 John
16:26
14:20
20:19

24¹ John
16:26
14:13
14
15:16

24^b John
15:11

26^a John
16:23

26^b John
16:24
14:13
14
15:16

- 27 For the Father Himself loves you, because you have loved Me and have believed that I ^acame forth ^bfrom God.
- 28 I ^ccame forth ^dout from the Father and have come into the world; again, I am leaving the world and am ^egoing to the Father.
- 29 His disciples said, Behold, now You are speaking truly and not saying any parable.
- 30 Now we know that You know all things and have no need that anyone ask You; by this we believe that You ^acame forth ^bfrom God.
- 31 Jesus answered them, Do you now believe?
- 32 Behold, an hour is coming, and has come, that you will be scattered each to his own place and will leave Me alone; I am not ^balone, because the Father is ^cwith Me.
- 33 These things I have spoken to you that in Me you may have ^apeace. In the world you have ^baffliction, but take courage; I have ^covercome the world.

CHAPTER 17

B. Life's Prayer 17:1-26

1. The Son to Be Glorified That the Father May Be Glorified vv. 1-5

- 1 These things Jesus spoke, and ^alifting up His eyes to heaven. He said, ^bFather, the hour has come; ^cglorify Your Son that the Son may ^dglorify You;

- 24 See note 16^s in ch. 15; so in 28.
- 27¹ See note 14^s in ch. 1.
- 28¹ Some MSS read, came forth from the Father. The word *from* in these MSS is the same as that in v. 27.
- 30¹ The word *from* used by the disciples here does not have the sense of *with*. It is different from the word used by the Lord in v. 27.
- 32¹ See note 16¹ in ch. 8.

1¹ This is the subject of the Lord's prayer in this chapter. He was God incarnated in the flesh, and His flesh was a tabernacle in which God could dwell on earth (1:14). His divine element was confined in His humanity,

just as God's shekinah glory had been concealed within the tabernacle. Once, on the mountain of transfiguration, His divine element was released from within His flesh and expressed in glory, being seen by the three disciples (Matt. 17:1-4; John 1:14). But then it was concealed again in His flesh. Before this prayer He predicted that He would be glorified and that the Father would be glorified in Him (12:23; 13:31-32). Now He was about to pass through death so that the concealing shell of His humanity might be broken and His divine element, His divine life, might be released. Also, He would resurrect

- 27^a John 16:28, 30; 8:42; 14:1; 17:8.
- 27^b John 6:46; 7:29; 17:8.
- cf. John 15:26.
- 28^a John 8:42.
- 28^b John 16:5; 10:17; 13:1, 3.
- 30^a John 16:27.
- 32^a Matt. 26:31; Zech. 13:7.
- 32^b John 8:29.
- 32^c John 8:16, 29.
- 33^a John 14:27.
- 33^b John 15:20.
- 33^c 1 John 5:4-5.
- 1^a John 11:41.
- 1^b Matt. 11:25; 26; John 11:41.
- 1^c John 17:5; 7:39; 12:16; 23; 13:31; 32; Acts 3:13; John 16:14; cf. John 11:4; 17:10.
- 1^d John 12:28; 13:31; 32; 17:5; cf. John 17:4; 14:13; 15:8; 21:19.

2^a Matt
28:18.
cf John
5:27

2^b John
10:28

2^c John
17:6.
9:24
6:37
6:5

3^a Heb
8:11

Matt
11:27

3^b 1 John
5:20

3^c John
17:8

3^d Phil
3:10

4^a John
4:34.
5:17

5^a John
17:1

5^b John
17:22
24

5^c John
1:2

5^d John
17:24

6^a John
17:11
12:26

6^b John
17:2

6^c John
17:9

2 Even as ¹You have given Him ^aauthority over all flesh to give ²eternal ^blife to all whom You have ^cgiven Him.

3 And this is ¹eternal life, that they may ^aknow You, the only ^btrue God, and Him whom You have ^{2c}sent, Jesus ^dChrist.

4 I have ¹glorified You on earth, finishing the ^awork which You have given Me to do.

5 And now, ^{1a}glorify Me along with Yourself, Father, with the ^bglory which I had ^cwith You ^dbefore the world was.

2. The Believers to Be Built Up into One vv. 6-24

a. In the Father's Name by the Eternal Life vv. 6-13

6 I have manifested ¹Your ^aname to the men whom You ^bgave Me out of the world. They were ^cYours, and You gave them to Me, and they have kept Your ²word.

that He might uplift His humanity into the divine element and that His divine element might be expressed, with the result that His entire being, His divinity and His humanity, would be glorified (see note 23¹ in ch. 12). The Father would thus be glorified in Him (see note 28¹ in ch. 12). Hence, He prayed for this.

The Lord's prayer here concerning the divine mystery is fulfilled in three stages. First, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (12:23-24), and His whole being, including His humanity, was brought into glory (Luke 24:26), and in that the Father's divine element was expressed in His resurrection and glorification. In His resurrection God answered and fulfilled His prayer (Acts 3:13-15). Second, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them, and the Father has been glorified in Him through the church (Eph. 3:21; 1 Tim. 3:15-16). Third, it will ultimately be fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will

be glorified in Him through the holy city for eternity (Rev. 21:11, 23-24).

In praying in this way, the Lord unveiled His person, His deity; He is the same as the Father in the divine glory.

2¹ This indicates the Lord's work. The Lord has the Father's authority over all mankind that He may give eternal life, not to all mankind but only to those whom the Father has given Him—the Father's chosen ones.

2² See note 15¹ in ch. 3.

3¹ Eternal life is the divine life with a special function, that is, to know God and Christ (cf. Matt. 11:27). God and Christ are divine. To know the divine person, we need the divine life. Since the believers are born of the divine life, they know God and Christ (Heb. 8:11; Phil. 3:10).

3² See note 6¹ in ch. 1; so in vv. 8, 18, 21, 23, 25.

4¹ This means that while He was living on earth, the Lord manifested and expressed the Father.

5¹ This word strengthens the indication in v. 1, concerning the deity of the Lord's person. He had the divine glory along with the Father before the world was, in eternity past; hence, He

7 Now they have come to know that all that You have given Me is from You,

8 For the ^awords which You gave Me I have ^bgiven to them, and they received *them* and knew truly that I ^ccame forth ^dfrom You, and they have believed that You ^esent Me.

9 I ^aask concerning them; I do not ask concerning the world, but concerning *those* whom You have ^bgiven Me, for they are ^cYours;

10 And all that is Mine is Yours, and ^aYours Mine; and I have been ¹glorified ²in them.

11 And I am no longer in the world; yet they are ^ain the world, and I am ^bcoming to You. ¹Holy Father, ^ckeep them ²in Your ^dname, which You have given to Me, that they may be one even as We are.

12 When I was with them, I ^akept them in Your ^bname, which You have given to Me, and I guarded *them*; and ^cnot one of them ^{1d}perished, except the ^eson of ¹perdition, that the ^fScripture might be fulfilled.

13 But now I am ^acoming to You, and these things I speak to the world that they may have My ^bjoy made full in themselves.

would be glorified now with that glory along with the Father. The Lord participates in the divine glory not by Himself but along with the Father, for the Father and the Son are one (10:30).

6¹ *Your name*, here and in v. 26, means the very name *Father*. The name *God* and the name *Jehovah* were inadequately revealed to man in the Old Testament, but the name *Father* was not, though it was mentioned briefly in Isa. 9:6; 63:16; 64:8. The Son came and worked in the Father's name (v. 43; 10:25) to manifest the Father to the men whom the Father gave Him and to make the Father's name known to them (v. 26). That name reveals the Father as the source of life (5:26) for the propagation and multiplication of life. Many sons would be born of the Father (1.12-13) to express the Father. Hence, the Father's name is very much related to the divine life.

6² The Father's words are of two kinds: the constant word (v. 6) and the constant words (v. 8). Both are used by the Lord to impart eternal life to the

believers who receive both kinds of words.

8¹ See note 14⁵ in ch. 1.

10¹ Since the disciples expressed the Lord, He was glorified in them.

10² I.e., because of them.

11¹ The Son's believers are still in the world. They need to be kept that they may be one even as the Divine Trinity is one, that is, that they may be one in the Divine Trinity. The Son prayed that the holy Father would so keep them.

11² To be kept in the Father's name is to be kept by His life, because only those who are born of the Father and have the Father's life can participate in the Father's name. The Son has given the Father's life to those whom the Father has given Him (v. 2); hence, they share the Father's name by being kept in it, and they are one in it. The first aspect of this oneness, that is, the first aspect of the building up of the believers, is the oneness in the Father's name and by His divine life. In this aspect of oneness the believers,

- 8^a John 6:63, 68
- 8^b John 17:14
- 8^c John 8:42, 16:27, 30
- 8^d John 17:18, 21, 23, 25
- 9^a Luke 22:32
- 9^b John 17:2
- 9^c John 17:6
- 10^a John 16:15
- 11^a John 13:1
- 11^b John 17:13
- 11^c John 17:12, 15
- 11^d John 17:6
- 11^e John 17:21, 22, 23
- 12^a John 17:11
- 12^b John 17:6
- 12^c John 18:9; 6:39
- 12^d John 3:16; 10:28
- 12^e John 6:70, 71; cf. 2 Thes. 2:3
- 12^f Psal. 41:9
- 13^a John 17:11
- 13^b John 15:11

b. In the Triune God
through Sanctification by the Holy Word
vv. 14-21

14^a John
17:14
14^b John
15:18
1 John
3:11

14^c John
17:16

14^d John
8:23

15^a John
17:11

15^b Matt
6:13
13:38

1 John
2:13

3:12

5:18

19

16^a John
17:14

17^a John
17:19

1 Thes
5:23.

1 Ph
5:26

Heb
2:11

18^a John
17:3.

8

18^b John
20:21

19^a John
17:1

20^a John
17:9

14 I have ^agiven them Your ¹word, and the ²world has ^bhated them, because they are ^cnot ³of the ²world even as ^dI am not ³of the ²world.

15 I do not ask that You would take them out of the world, but that You would ^akeep them ¹out of *the hands of the* ^{2b}evil one.

16 They are ^anot of the world, even as I am not of the world.

17 ^{1a}Sanctify them ²in the truth; Your ³word is truth.

18 As You have ^{1a}sent Me into the world, I also have ^{1b}sent them into the world.

19 And for their sake I ¹sanctify Myself, that they themselves also may be ^asanctified in truth.

20 And I do not ^aask concerning these only, but concerning those also who believe into Me through their word,

born of the Father's life, enjoy the Father's name, that is, the Father Himself, as the factor of their oneness.

12¹ *Perished* (a verb) and *perdition* (a noun) are from the same Greek root.

14¹ The Lord has given the believers two kinds of words: the constant word (vv. 14, 17) and the instant words (v. 8)

14² The world is the system of Satan (12:31). The believers are not of the world (vv. 14, 16) but are separated from the world (v. 19), and are not taken out of the world (v. 15) but are sent into the world (v. 18) for the Lord's commission. (So in vv. 15, 16.)

14³ Lit., out of; so in v. 16.

15¹ Or, out of the evil.

15² The whole world lies in the evil one (1 John 5:19). Hence, the believers need to be kept out of the hands of the evil one, and they need always to be watchful in prayer that they may be delivered from the evil one (Matt. 6:13).

17¹ To be sanctified (Eph. 5:26; 1 Thes. 5:23) is to be separated from the world and its usurpation unto God and His purpose, not only positionally

(Matt. 23:17, 19) but also dispositionally (Rom. 6:19, 22). God's living word works in the believers to separate them from anything worldly. This is to be sanctified in God's word, which is the truth, the reality.

17² Or, in the reality. Reality is the Triune God (1:14, 17; 14:6; 1 John 5:6). Since the Triune God is contained and concealed in His word, His word is reality (see notes 14⁶ in ch. 1 and 6⁶ in 1 John 1). We are sanctified in the reality of this word.

17³ The Father's word carries the reality of the Father with it. When God's word says, "God is light," it carries God as light in it. Hence, God's word is reality, the truth, unlike Satan's word, which is vanity, a lie (8:44).

18¹ The Father sent the Son into the world with Himself as life and everything to the Son. In the same way, the Son sends His believers into the world with Himself as life and everything to the believers. See note 21² in ch. 20.

19¹ The Son is absolutely holy in Himself. Yet, to set an example of sanctification for His disciples, He

21 That they all may be ^{1a}one; even as You, Father, are ^bin Me and I ^cin You, that they also may be ^din Us; that the world may believe that You have ^fsent Me.

c. In the Divine Glory
for the Expression of the Triune God
vv. 22-24

22 And the ^{1a}glory which You have given Me I have given to them, that they may be ^{2b}one, even as We are ^cone;

23 I ^ain them, and You ^bin Me, that they may be perfected to ^cone, that the world may know that You have ^dsent Me and have ¹loved them even as You have ^eloved Me.

24 Father, *concerning* that which You have ^agiven Me, I desire that they also may ¹be with Me ^bwhere I am, that they may behold My ^cglory, which You have given Me, for You loved Me ^ebefore the foundation of the world.

I sanctified Himself in His way of living while He was on earth.

21¹ This is the second aspect of the believers' oneness, the oneness in the one God through sanctification, separation from the world by the word of God. In this aspect of oneness the believers, separated from the world to God, enjoy the Triune God as the factor of their oneness.

22¹ The glory that the Father gave the Son is the sonship with the Father's life and divine nature (5:26). This sonship was given so that the Son could express the Father in His fullness (1:18; 14:9; Col. 2:9; Heb. 1:3). The Son has given this glory to His believers that they too may have the sonship with the Father's life and divine nature (v. 2; 2 Pet. 1:4) to express the Father in the Son in the Son's oneness (1:16).

22² This is the third aspect of the believers' oneness, the oneness in the one glory for the corporate expression of God. In this aspect of oneness the believers, their self having been denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way. This is the oneness of the divine commission; it fulfills the Son's prayer that He be expressed, that is, glorified, in

the building up of the believers, and that the Father be fully expressed, glorified, in the Son's glorification. Hence, the ultimate oneness of the believers is (1) in the eternal life of God (in the Father's name), (2) by the holy word of God, and (3) in the divine glory to express the Triune God for eternity. That the Son might accomplish this oneness, the Father gave Him six things: the authority (v. 2), the believers (vv. 2, 6, 9, 24), the work (v. 4), the words (v. 8), the Father's name (vv. 11-12), and the Father's glory (v. 24). That the believers may participate in this oneness, the Son gave them three things: the eternal life (v. 2), the holy word of God (vv. 8, 14), and the divine glory (v. 22). (So also for *one* in v. 23.)

23¹ The Father loved the Son by giving the Son His life, His nature, His fullness, and His glory that the Son might express Him. In the same way, the Father loved the Son's believers by giving them His life, His nature, His fullness, and His glory that they might express Him in the Son. This is a story of love as well as glory.

24¹ The Son is in the divine glory of the Father's expression. Therefore, for the Son's believers to be with Him where He is means that they are with

21^a John
17:11

21^b John
10:38;
14:10,
11

21^c John
14:20

21^d John
14:20;
1 Cor.

1:30;
Rom.

8:1;
John

14:3

21^e John
17:23

21^f John
17:8

22^a John
17:5,
24;

1:14

22^b John
17:11

22^c John
10:30

23^a John
14:20;
Rom.
8:9

23^b John
17:21

23^c John
17:11

23^d John
17:8

23^e John
17:24,
26

24^a John
17:2

24^b John
14:3

24^c John
17:5, 22

24^d John
17:23,
26

24^e John
17:5

3. The Father to Be Shown Righteous in Loving the Son and His Believers vv. 25-26

25^a John 8:55;
Matt 11:27
25^b John 17:8
26^a John 17:6
26^b John 17:23
24
26^c John 14:20;
Rom 8:9

25 ¹Righteous Father, though the world has not known You, yet I have ^aknown You, and these have known that You have ^bsent Me.

26 And I have made Your ^aname known to them and will yet make *it* known, that the ^{1b}love with which You have ^bloved Me may be in them, and I ^cin them.

CHAPTER 18

C. Life's Process through Death and Resurrection for Multiplication 18:1—20:13, 17

1. Delivering Himself in Voluntary Boldness to Be Processed 18:1-11

1^a vv 1-11
Matt 26:36-56,
Mark 14:32-52
Luke 22:39-53
1^b 2 Sam 15:23
2^a John 6:71;
12:4;
13:2, 21
4^a John 13:1

1 When Jesus had said these things, ^aHe ¹went forth with His disciples across the brook ^bKedron, where there was a garden, into which He entered as well as His disciples.

2 And Judas also, who was ^abetraying Him, knew the place, for Jesus often gathered there with His disciples.

3 Then Judas, having gotten the cohort and some attendants from the chief priests and Pharisees, came there with torches and lamps and weapons.

4 Jesus therefore, ^aknowing all the things that were coming upon Him, ¹went forth and said to them, Whom do you seek?

Him in the divine glory to express the Father. The fulfillment of this matter began with the Son's resurrection, when He brought His believers into participation in His resurrection life, and will consummate in the New Jerusalem, when His believers will be brought fully into the divine glory for the ultimate corporate expression of the Triune God in eternity.

25¹ The world neither knows nor wants the Father, but the Son and the Son's believers do. Hence, the Father loves the Son and His believers so that He gives His glory to both the Son and His believers. In this matter He is righteous and just. In sanctifying the

Son's believers, the Father is holy (v. 11). In loving the Son and His believers so that He gives the Son and the believers His glory, the Father is righteous.

26¹ The love here is the love of the Father. In this love the Father gave His life and glory to the Son and His believers so that the Son and His believers can express Him. The Son prayed that this love would be in His believers and that they would always have the sense of this love.

1¹ The Lord delivered Himself of His own accord to the process of death, as He had indicated in 10:17-18. He did it voluntarily and boldly

5 They answered Him, Jesus the "Nazarene. He said to them, ^{1b}I am. And Judas also, who was betraying Him, was standing with them.

5^a Matt.
2:23;
cf. John
1:46

6 When therefore He said to them, I am, they drew back and fell to the ground.

5^b John
18:6, 8;
8:24,
28, 58

7 Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene.

8 Jesus answered, I told you that ^aI am; if therefore you seek Me, let ¹these go away,

8^a John
18:5

9 That the word might be fulfilled which He spoke, ^aOf those whom You have given Me, I have not lost one.

9^a John
17:12

10 Then Simon Peter, having a ^asword, drew it and struck the slave of the high priest and ^bcut off his right ear; and the slave's name was Malchus.

10^a Luke
22:38
10^b John
18:26

11 Jesus therefore said to Peter, Put the sword into its sheath. The ¹cup which the Father has given Me, shall I not drink it?

2. Examined in His Dignity by Mankind 18:12-38a

a. By the Jews according to God's Law in Their Religion vv. 12-27

12 Then the cohort and the commander and the attendants of the Jews ^aseized Jesus and bound Him

12^a vv.
12-27;
Matt.
26:57-

13 And ¹led Him away to Annas first; for he was the father-in-law of Caiaphas, who was high priest that year.

75,
Mark
14:53-

14 Now it was ^aCaiaphas who had advised the Jews that was expedient for one man to die for the people.

72;
Luke
22:54-
71

15 And Simon Peter followed Jesus, as well as another disciple. And that disciple was known to the high priest, and entered with Jesus into the court of the high priest;

14^a John
11:49-
51

4^a See note 1^a.

5^a I Am is the name of Jehovah (in vv. 6, 8). See note 24^a in ch. 8. When the soldiers heard this name, they drew back and fell to the ground.

8^a While suffering betrayal at the hands of His false disciple and arrest by the soldiers, the Lord still took care of His disciples. This reveals that He was at ease in passing through the process of death.

11^a This word, too, shows that the Lord was willing to pass through the process of death.

13^a The Lord was the Lamb of God (1:29), and He was killed on the day of the Passover (v. 28). As the Passover lamb was examined before it was killed (Exo. 12:3-6), so He was examined by the whole of mankind, represented by the high priest of the Jews and the governor of the Romans, and proved to be without

16 But Peter stood at the door outside. Then the other disciple, the one known to the high priest, went out and spoke to the maid who kept the door and brought Peter in.

17 Then the maid who kept the door said to Peter, Are you not also one of this man's disciples? He said, "I am not."

18 Now the slaves and the attendants were standing there having made a fire of coals, for it was cold, and they were warming themselves; and Peter also was with them, standing and warming himself.

19 The high priest then questioned Jesus concerning His disciples and concerning His teaching.

20 Jesus answered him, I have spoken openly to the world. I always taught in the synagogue and in the temple where all the Jews come together, and I spoke nothing in secret.

21 "Why do you question Me? Question those who have heard Me, concerning what I spoke to them; behold, they know what I said."

22 And when He said these things, one of the attendants standing by "slapped Jesus, saying, Is that how You answer the high priest?

23 Jesus answered him, If I have spoken wrongly, testify concerning the wrong; but if rightly, why do you strike Me?

24 Annas then sent Him bound to Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. Then they said to him, Are you not also one of His disciples? He denied and said, I am not.

26 One of the slaves of the high priest, who was a relative of him whose ear Peter had cut off, said, Did I not see you in the garden with Him?

27 Then Peter denied again, and immediately a rooster crowed.

b. By the Gentiles according to Man's Law
in Their Politics
vv. 28-38a

28 "Then they led Jesus from Caiaphas into the 'priests' room, and it was early morning. And they themselves

beareth (15, 18b, 19 4, 6) See note 37¹ in Mark 12

21 While judging the Lord, both the high priest of the Jewish religion

and the governor of the Roman Empire were judged by Him in His dignity.

28¹ The governor's official residence.

not enter into the praetorium, so that they would not be defiled, but might eat the passover.

29 Pilate therefore went outside to them and said, What accusation do you bring against this man?

30 They answered and said to him, If this man were not doing evil, we would not have delivered Him to you.

31 Pilate said then to them, You take Him and judge Him according to your ^alaw. The Jews said to him, It is not lawful for us to kill anyone,

32 That the ^aword of Jesus might be fulfilled which He spoke, signifying by what ¹kind of death He was to die.

33 Pilate therefore entered again into the praetorium and called for Jesus. And he said to Him, You are the ^aKing of the Jews?

34 Jesus answered, ¹Are you saying this of yourself, or did others tell you about Me?

35 Pilate answered, Am I a Jew? Your nation and its chief priests have delivered You to me. What have You done?

36 Jesus answered, My ^akingdom is not ¹of this world. If My kingdom were ¹of this world, My attendants would be struggling so that I would not be delivered to the Jews; but as it is, My kingdom is not from ²here.

37 Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. For this I have been ^aborn, and for this I have come into the world, that I would testify to the ^{1b}truth. Every one who is of the ¹truth hears My voice.

38 Pilate said to Him, What is truth?

3. Sentenced in Man's Injustice by Blind Religion with Dark Politics 18:38b—19:16

And having said this, he again went out to the Jews and said to them, I find ^ano fault in Him.

28² A reference to the fourth watch, 3:00 a.m. to 6:00 a.m.

32¹ The Jews' way to put criminals to death was to stone them (Lev. 24:16). But the Lord Jesus predicted, according to the type in the Old Testament (Num. 21:8-9), that He would be lifted up (3:14; 8:28; 12:32). It was of God's sovereignty that not long before that time the Roman Empire had made it a law that criminals sentenced

to death should be crucified. It was in this way that the Lord was executed. This proves that the Lord's death was not accidental but was predetermined by God (Acts 2:23).

34¹ See note 21¹.

36¹ Lit., out of; so in v. 37.

36² The world.

37¹ In view of the entire revelation of this book, *truth* here denotes the divine reality embodied, revealed,

31^a John
19:7;

Lev.
24:16

32^a John
12:32-
33

33^a John
1:49;
12:13,
15;
Matt.
2:2

36^a 2 Sam.
7:12-
13;
Dan.
2:44;
7:14;
Luke
19:12,
15;
Heb.
1:8;
Rev.
1:9;
Eph.
5:5;
Rev.
20:4,
6

37^a Matt.
2:2

37^b John
1:14;
17;

8:32;
14:6;
17:17

38^a John
19:4,
6;
Luke
23:4,
14, 22

20 But you have a custom that I release one man to you at the Passover. Is it your will therefore that I release to you the King of the Jews?

21 Then they cried out again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER 19

1 Therefore at that time Pilate took Jesus and scourged Him.

2 And the soldiers wore a crown of thorns and put it on His head, and they threw a purple garment around Him.

3 And they came to Him and said, 'Rejoice, King of the Jews,' and 'slapped Him.

4 And Pilate went outside again and said to them, Behold, I am bringing Him out to you that you may know that I find no fault in Him.

5 Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, Behold, the man!

6 When therefore the chief priests and the attendants saw Him, they cried out, saying, Crucify! Crucify! Pilate said to them, You take Him and crucify Him, for I do not find fault in Him.

7 The Jews answered him, We have a law, and according to that law He ought to die because He made Himself the Son of God.

8 When Pilate therefore heard this word, he became frightened the more.

9 And he entered into the praetorium again and said to Jesus, Where are You from? But Jesus gave him no answer.

10 Therefore Pilate said to Him, You do not speak to me? Do You not know that I have authority to release You and I have authority to crucify You?

11 Jesus answered him, You would have no authority against Me if it were not given to you from above; for this reason, he who has delivered Me to you has the greater sin.

12 From then on, Pilate sought to release Him, but the Jews cried out, saying, If you release this man, you are not a friend of Caesar: every one who makes himself a king opposes Caesar.

and expressed in Christ as the Son of God. See notes 14th in ch. 1 and 6th in 1 John 1.

3rd See note 29th in Matt. 27.

9th The governor's official residence.

13 Pilate therefore, when he heard these words, brought Jesus outside and sat down on the judgment seat in a place called the Pavement, but in Hebrew, ¹Gabbatha.

14 Now it was the *day of* ¹preparation for the Passover; it was about the ²sixth hour. And he said to the Jews, Behold, your King!

15 They cried out then, Take *Him* away! Take *Him* away! Crucify Him! Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king except Caesar.

16 Therefore at that time he delivered Him to them that ¹He might be crucified. Therefore they ^atook Jesus.

16^a Isa.
53:7b

4. Tested in God's Sovereignty by Death
19:17-30

17 And ^abearing the cross for Himself, He went out to the place called the Place of a Skull, which is called in Hebrew, Golgotha,

17^a vv.
17-37:
Matt.
27:32-
56;
Mark
15:21-
41;
Luke
23:32-49

18 Where they crucified Him, and with Him ^atwo others, on this side and that, and Jesus in the middle.

19 And Pilate wrote a notice also and put *it* on the cross; and it was written, JESUS THE ^aNAZARENE, THE ^bKING OF THE JEWS.

18^a Isa.
53:12, 9
19^a Matt.
2:23
19^b Matt.
2:2

20 This notice therefore many of the Jews read, for the place where Jesus was crucified was near the city, and it was written in ¹Hebrew, in ¹Latin, *and* in ¹Greek.

21 The chief priests of the Jews therefore said to Pilate, Do not write, The King of the Jews, but that He said, I am the King of the Jews.

22 Pilate answered, ¹What I have written, I have written.

23 The soldiers then, when they had crucified Jesus, ^{1a}took His garments and made four parts, a part for each soldier, *and they took* the ²tunic as well. But the ²tunic was seamless, woven from the top throughout.

23^a cf.
Matt.
5:40

13¹ An Aramaic term from Hebrew, meaning *a raised place*. This must have been an elevated place, like a raised platform, paved with beautiful stones, as indicated by the Greek word for *Pavement*, mentioned earlier in the verse.

14¹ See note 62¹ in Matt. 27.

14² I.e., 6:00 a.m.

16¹ This unjust, joint sentence exposed the blindness of religion and the darkness of politics.

20¹ Hebrew here represents the Hebrew religion, Latin represents Roman politics, and Greek represents Greek culture. These three together represent the entire world, all of mankind. This signifies that the Lord Jesus as the Lamb of God was killed by and for all mankind.

22¹ What Pilate wrote was not of himself but of God's sovereignty.

23¹ In His crucifixion, the Lord's right to be clothed (vv. 23-24) and to

24^a Psa.
22:18

24 They said therefore to one another, Let us not tear it, but let us cast lots for it *to see* whose it shall be, that the Scripture might be fulfilled which says, "^aThey divided My garments among themselves, and for My clothing they cast lots." So then the soldiers ¹did these things.

25^a Matt.
27:61;
Luke
8:2,
John
20:1

25 And there were standing by the cross of Jesus His mother and His mother's ¹sister *and* Mary the *wife* of Clopas and ^aMary the Magdalene.

26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, ^aWoman, ¹behold, your son.

26^a John
2:4

27 Then He said to the disciple, ¹Behold, your mother. And from that hour the disciple took her into his own *home*.

28 After this, Jesus, knowing that all things had now been finished *and* so that the Scripture might be fulfilled, said, ^aI ^{1b}thirst.

28^a Psa
69:21

28^b cf Luke
16:24;
Rev
21:8;
7:16

29 There was lying *there* a vessel full of vinegar; therefore, they put a sponge full of vinegar on hyssop and brought it to His mouth.

30 Then when Jesus had taken the ¹vinegar, He said, It is ²finished! And He bowed His head and delivered up His spirit.

drink (vv. 28-30) was stripped from Him, along with His life.

23² A shirt-like undergarment.

24¹ This was not of the soldiers but of God's sovereignty.

25¹ Salome (Mark 15:40), the wife of Zebedee and the mother of James and John (Matt. 27:56).

26¹ In Luke 23:43 the Lord said to one of the two thieves crucified with Him, "Today you shall be with Me in Paradise." That word was in regard to salvation, since Luke's Gospel proves that the Lord is the sinner's Savior. Here, in vv. 26-27, the Lord said to His mother, "Behold, your son," and to the disciple whom He loved, "Behold, your mother." These words indicate a life-union, since this Gospel testifies that the Lord is life imparted into His believers. It is by this life that His beloved disciple could be one with Him and become the son of His mother, and that she could become the mother of His beloved disciple.

27¹ See note 26¹.

28¹ Thirst is a taste of death (Luke 16:24; Rev. 21:8). The Lord Jesus suffered this for us on the cross (Heb. 2:9).

30¹ In Matt. 27:34 and Mark 15:23, wine mingled with gall and myrrh was offered to the Lord as a stupefying drink before His crucifixion, but He would not drink it. In this verse vinegar was offered to Him in a mocking way at the end of His crucifixion (Luke 23:36).

30² In His crucifixion the Lord was still working, and through His crucifixion He finished the work of His all-inclusive death, by which He accomplished redemption, terminated the old creation, and released His resurrection life to bring forth the new creation to fulfill God's purpose. In the process of death He proved to His opposers and His believers, by the way He behaved, that He was life. The dreadful environment of death did not frighten Him in the least; rather, it provided a contrast

5. Issuing in Blood and Water 19:31^a-37

31 Then the Jews, since it was the *day of preparation* and so that the bodies might not ^aremain on the cross on the Sabbath (for that Sabbath day was a great *Sabbath*), requested of Pilate that their legs might be broken and that they might be taken away.

32 The soldiers therefore came and broke the legs of the first man and of the other man who had been crucified with Him.

33 But coming to Jesus, when they saw that He had already died, they did not break His legs;

34 But one of the soldiers pierced His side with a spear, and immediately there came out ^{1a}blood and ^{1b}water.

that proved strongly that He, as life, is versus death and could not be affected by death in any way. Therefore, the work that the Lord finished here included the accomplishing of redemption, the termination of the old creation, the release of His resurrection life, and the displaying of Himself as the life that cannot be affected by death.

34¹ Two substances came out of the Lord's pierced side: blood and water. Blood is for redemption, to deal with sins (1:29; Heb. 9:22) for the purchasing of the church (Acts 20:28). Water is for imparting life, to deal with death (2:24; 3:14-15) for the producing of the church (Eph. 5:29-30). The Lord's death, on the negative side, takes away our sins, and on the positive side, imparts life into us. Hence, it has two aspects: the redemptive aspect and the life-imparting aspect. The redemptive aspect is for the life-imparting aspect. The record of the other three Gospels portrays only the redemptive aspect of the Lord's death; John's record portrays not only the redemptive aspect but also the life-imparting aspect. In Matt. 27:45, 51, Mark 15:33, and Luke 23:44-45, darkness, a symbol of sin, appeared, and the veil of the temple, which separated man from God, was torn. These signs are related to the redemptive aspect of the Lord's death. The words spoken by the Lord on the

cross in Luke 23:34, "Father, forgive them," and in Matt. 27:46, "My God, My God, why have You forsaken Me?" (because He bore our sin at that time), also depict the redemptive aspect of His death. But the flowing water and the unbroken bone mentioned by John in vv. 34 and 36 are signs that relate to the life-imparting aspect of the Lord's death (see note 26¹). This death that imparts life released the Lord's divine life from within Him for the producing of the church, which is composed of all His believers, into whom His divine life has been imparted. This life-imparting death of the Lord's is typified by Adam's sleep, out from which Eve was produced (Gen. 2:21-23), and is signified by the death of the one grain of wheat that fell into the ground for the bringing forth of many grains (12:24) to make the one bread—the Body of Christ (1 Cor. 10:17). Hence, it is also the life-propagating, life-multiplying death, the generating and reproducing death.

The Lord's pierced side was prefigured by Adam's opened side, out from which Eve was produced (Gen. 2:21-23). The blood was typified by the blood of the Passover lamb (Exo. 12:7, 22; Rev. 12:11), and the water was typified by the water that flowed out of the smitten rock (Exo. 17:6; 1 Cor. 10:4). The blood formed a

31^a Deut.
21:23

34^a Exo.
12:7;
Heb.
9:14,
22;
1 Pet.
1:18-
19;
Acts
20:28;
Rom.
3:25;
1 John
1:7;
Rev.
1:5;
12:11;
Zech.
13:1;
1 John
5:6
34^b Exo.
17:6;
1 Cor.
10:4;
John
4:10,
14;
Rev.
22:1;
21:6;
Psa.
36:9;
Jer.
2:13

35 And he who has seen *this* has testified, and his testimony is true; and he knows that he says what is true, that you also may believe.

36 For ¹these things happened that the Scripture might be fulfilled: "^aNo ²bone of His shall be broken."

37 And again another Scripture says, "^aThey shall look on Him whom they ^bpierced."

6. Resting in Human Honor 19:38-42

38 And ^{1a}after these things Joseph from Arimathea, being a disciple of Jesus, but a hidden one for fear of the Jews, requested of Pilate that he might take the body of Jesus away; and Pilate allowed *it*. He came therefore and took His body away.

39 And ^aNicodemus, he who had come to Him the first time by night, came also, bringing a mixture of ^bmyrrh and ^caloes of about a hundred ¹pounds.

40 Therefore they took the body of Jesus and bound it in linen cloths with the spices, as is the custom of the Jews for burying.

41 Now in the place where He was crucified there was a garden, and in the garden a new ^atomb, in which no one had ever yet been laid.

fountain for the washing away of sin (Zech. 13:1), and the water became the fountain of life (Psa. 36:9; Rev. 21:6).

36¹ It was absolutely of God's sovereignty that these things happened in such a meaningful and wonderful way. This is further proof that the Lord's death was not accidental but had been planned by God before the foundation of the world (1 Pet. 1:19-20)

36² In the Scripture the first mention of a bone is in Gen. 2:21-23; there it was a rib taken out of Adam for the producing and building of Eve as a match for Adam. Eve was a type of the church, which is produced and built with the Lord's resurrection life released out of Him. Hence, the bone is a symbol, a figure, of the Lord's resur-

rection life, which nothing can break. The Lord's side was pierced, but not one of His bones was broken. This signifies that although the Lord's physical life was terminated, His resurrection life, the very divine life, could not be hurt or damaged by anything. This is the life with which the church is produced and built; it is also the eternal life, which we have obtained by believing into Him (3:36).

38¹ After the Lord accomplished His redemptive and life-imparting death, His situation of suffering immediately changed into a situation of honor. Joseph, a rich man (Matt. 27:57), and Nicodemus, a ruler of the Jews (3:1), came to take care of His burial, binding His body with myrrh and aloes and burying it in a new tomb with the rich (Isa. 53:9). Is

36^a Exo
12:46,
Num
9:12,
Psa
34:20

37^a Zech
12:10
Rev
1:7

37^b Zech
13:6

38^a vv
38-42
Matt
27:57-
61,
Mark
15:42
47,
Luke
23:50
56

39^a John
3:1-2

39^b Exo
30:23,
5:5
1:13;
Psa
45:8,
5:5,
4:14

39^c Num.
24:6

41^a Isa
53:9

42 Therefore because of the *day of preparation* for the Jews *and* because the tomb was near, they laid Jesus there.

CHAPTER 20

7. Resurrecting in Divine Glory 20:1-13, 17

a. Leaving the Old Creation in the Tomb as a Testimony Provided by His Appreciators and Discovered by His Seekers vv. 1-10

1 ^aNow on the ^{1b}first ^cday of the week, Mary the Magdalene ²came early to the tomb while it was yet dark and saw the stone taken away from the tomb.

2 She ran therefore and came to Simon Peter and to the other disciple whom Jesus loved and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him.

3 Peter therefore went forth, as well as the other disciple, and came to the tomb.

man honor of a high standard, the Lord rested on the Sabbath day (Luke 24:55-56), waiting for the time to rise from the dead.

39 See note 3¹ in ch 12.

1¹ The first day of the week, or day after the Sabbath, signifies a new beginning, a new age. In Lev. 23:10-11, 15, a sheaf of the firstfruits of the harvest was offered to the Lord as a wave offering on the day after the Sabbath. That sheaf of the firstfruits is a type of Christ as the firstfruits of the resurrection (1 Cor. 15:20, 23). Christ resurrected on precisely the day after the Sabbath. By His all-inclusive death He terminated the old creation, which had been completed in six days, after which was the Sabbath day. In His resurrection He terminated the new creation with the new life. Hence, the day of His resurrection was the beginning of a new week—a new age. This day of His resurrection was appointed by God (Lev. 23:11, 15; 24:5), was prophesied as “this

day” in Psalms 2:7, was predicted by Himself as the third day (Matt. 16:21; John 2:19, 22), and later was called by the early Christians “the Lord’s Day” (Rev. 1:10). On this day Christ was born in resurrection as the firstborn Son of God (Acts 13:33; Heb. 1:5) and the Firstborn from the dead to be the Head of the Body, the church (Col. 1:18).

1² The Lord’s resurrection had been accomplished, but the discovery of it required the disciples’ seeking in love toward the Lord. It was thus that Mary the Magdalene discovered it and obtained the fresh manifestation of the Lord and the revelation of the issue of His resurrection: that His Father is the Father of those who believe into Him, and that those who believe into Him are His brothers (v. 17; see notes 17² and 17³). Peter and John only knew of the discovery; Mary obtained the experience. The brothers were satisfied with having faith in the fact of the Lord’s resurrection, but the

1^a vv.
4-18:
Matt.
28:1-10;
Mark
16:1-11;
Luke
24:1-12

1^b Acts
20:7;
1 Cor.
16:2;
Rev.
1:10

1^c Lev.
23:11, 15;
Psa.
118:24;
2:7;
Acts
13:33;
Heb.
1:5;
Matt.
16:21;
John
2:19, 22;
1 Cor.
15:4

4 And the two ran together, yet the other disciple ran ahead faster *than* Peter and came first to the tomb.

5 And stooping to look in, he saw the ¹linen cloths lying *there*; however, he did not enter.

6 Then Simon Peter also came, following him, and entered into the tomb; and he beheld the linen cloths lying *there*.

7 And the ¹handkerchief which had been over His head, not lying with the linen cloths, but folded up in one place apart.

8 At that time therefore the other disciple also, who came first to the tomb, entered, and he saw and believed;

9 For as yet they did not understand the ^aScripture, that He had to ^{1b}rise from among the dead.

10 The disciples therefore went away again to their own *home*.

b Testified by Angels Sent by God
vv. 11-13

11 But Mary stood outside at the tomb ¹weeping. Then as she wept, she stooped to look into the tomb

12 And beheld two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain.

13 And they said to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord and I do not know where they have laid Him.

sister went further and sought the resurrected Lord Himself, i.e., the personal experience of the Lord. The Lord was there all the time, but He was not manifested until v. 16.

5¹ All the things that were cast off from the Lord's resurrected body and left in His tomb signify the old creation, which He wore into the tomb. He was crucified with the old creation and buried with it. But He rose from within it, leaving it in the tomb and becoming the firstfruits of the new creation. All the things left in the tomb were a testimony to the Lord's resurrection. If these things had not been left there in good order, it would have been difficult for Peter and John to believe (v. 8) that the Lord had not

been taken away by someone but had risen by Himself. These things had been offered to the Lord and wrapped around Him by His two disciples Joseph and Nicodemus (19:38-42). What they had done toward the Lord in their love to Him became very useful in the Lord's testimony. (So for *linen cloths* in v. 6.)

7¹ See note 5¹.

9¹ The Lord is not only life but also resurrection (11:25). Hence death cannot hold Him (Acts 2:24). He went into death of His own accord to accomplish His work. When He finished His mission, He came out of death and rose up from it.

11¹ I.e., weeping, so in vv. 13, 15

9¹ Isa.
16:1
Acts
2:25
31;
Psa
2:7;
Acts
13:33-37
9¹ 1 Cor
15:4
21:1
Rom
1:4
Acts
13:34

C. Bringing Forth Many Brothers
and Making His Father and God Theirs
v. 17

D. Life in Resurrection
20:14—21:25

1. Appearing to the Seekers
and Ascending to the Father
20:14-18

14 When she said these things, she turned backward and beheld Jesus standing *there*, yet she did not know that it was Jesus.

15 Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing that He was the gardener, said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.

16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher).

17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My ^{2a}brothers and say to them, I ^bascend to My ³Father and your Father, and My God and your God.

17^a Rom
8:29.
Heb
2:10-12
17^b John
16:7

17¹ On the day of His resurrection the Lord ascended to the Father. This is a secret ascension, the ultimate fulfillment of the going predicted in v. 7. It occurred forty days prior to His public ascension, which took place before the eyes of the disciples (Acts 1:9-11). On the day of resurrection, early in the morning He ascended to satisfy the Father, and late in the evening He returned to the disciples (v. 19). The freshness of His resurrection must be first for the Father's enjoyment, as in the type the firstfruits of the harvest were brought first to God.

17² Previously, the most intimate term the Lord had used in reference to His disciples was "friends" (15:14-15). But after His resurrection He began to call them "brothers," for through His resurrection His disciples were regenerated (1 Pet. 1:3) with the divine life, which had been released in His life-imparting death, as indi-

cated in 12:24. He was the one grain of wheat that fell into the ground and died and grew up to bring forth many grains for the producing of the one bread, which is His Body (1 Cor. 10:17). He was the Father's only Son, the Father's individual expression. Through His death and resurrection the Father's only begotten became the Firstborn among many brothers (Rom. 8:29). His many brothers are the many sons of God and are the church (Heb. 2:10-12), a corporate expression of God the Father in the Son. This is God's ultimate intention. The many brothers are the propagation of the Father's life and the multiplication of the Son in the divine life. Hence, in the Lord's resurrection God's eternal purpose is fulfilled.

17³ Through His life-imparting death and resurrection, the Lord made His disciples one with Him. Therefore, His Father is the Father of His disciples, and His God is the God

18 Mary the Magdalene came, announcing to the disciples, I have seen the Lord, and *that* He had said these things to her.

2. Coming as the Spirit
to Be Breathed into the Believers
20:19-25

19 ^aWhen therefore it was evening on that day, the first day of the week, and while the doors were shut where the ¹disciples were for fear of the Jews, Jesus ²came and stood in the midst and said to them, ^bPeace be to you.

20 And when He had said this, He showed them His hands and His side. The disciples therefore ^{1a}rejoiced at ^bseeing the Lord.

21 Then Jesus said to them again, ^aPeace be to you; as the Father has ¹sent Me, I also ^{2b}send you.

22 And when He had said this, He ^abreathed into *them* and said to them, ^bReceive the Holy ^{1c}Spirit.

of His disciples. In His resurrection they have the Father's life and God's divine nature, just as He has. In making them His brothers, He has imparted the Father's life and God's divine nature into them. By making His Father and His God theirs, He has brought them into His position—the position of the Son—before the Father and God. Thus, in life and nature inwardly and in position outwardly they are the same as the Lord, with whom they have been united.

19¹ The gathering of the disciples here may be considered the first meeting of the church before Pentecost. This meeting took place to fulfill Psalms 22:22, according to Hebrews 2:10-12, so that the Son could declare the Father's name to His brothers and praise the Father in the church, which is composed of His brothers.

19² Though the doors were shut, the Lord came with His resurrected body (Luke 24:37-40; 1 Cor. 15:44) into the room where the disciples were. How could He have entered, having bones and flesh? Our limited mind cannot comprehend it, but it is a fact! We must receive it according

to the divine revelation. This was a fulfillment of His promise in 16:16, 19, 22.

20¹ This was a fulfillment of the Lord's promise in 16:22. Now they rejoiced because they saw the newborn child (16:21), who was the resurrected Lord, born in His resurrection as the Son of God (Acts 13:33). The Lord fulfilled His promise and came back to His disciples, bringing them five blessings: (1) His presence, (2) His peace, (3) His sending, His commission (v. 21), (4) the Holy Spirit (v. 22), and (5) His authority, with which they could represent Him (v. 23).

21¹ See note 6¹ in ch. 1.

21² The Lord sent His disciples with Himself as life and everything to them. (See note 18¹ in ch. 17.) This is why, immediately after He said, "I also send you," He breathed the Holy Spirit into them. By His breathing into them He entered as the Spirit into the disciples to abide in them forever (14:16-17). Hence, wherever His disciples were sent, He was always with them. He was one with them.

22¹ This was the Spirit expected in

19^a vv

19-23

Luke

24:36-49

19^b John

20:21,

26,

14:27,

16:33

20^a John

16:22

20^b John

14:19,

16:16,

19

21^a John

20:19

21^b John

17:18

22^a cf. Gen

2:7,

Ezek

37:5, 9

22^b John

7:39

22^c John

14:17,

26

15:26;

16:7, 13

19 and promised in 14:16-17, 26; 5:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49. (See note 17¹ in ch. 14.) In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). Here the spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. Thus, all that He had spoken in chs. 14—16 could be fulfilled.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, so that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving spirit (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He received into His believers and flows out of them as rivers of living water (7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (14:19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (14:20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16). It is as the Spirit that He came to meet with His brothers as the church to declare the Father's name to them and to praise the Father in their midst (Heb. 2:11-12). It is as the Spirit

that He can send His disciples for His commission, with Himself as life and everything to them, in the same way that the Father sent Him (v. 21). They are thus qualified to represent Him with His authority in the fellowship of His Body (v. 23) for the carrying out of His commission.

The Lord was the Word, and the Word is the eternal God (1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Hence, originally He was the eternal Word; then, through His incarnation He became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and do everything for the completion of God's building.

This Gospel testifies that the Lord is (1) God (1:1-2; 5:17-18; 10:30-33; 14:9-11; 20:28), (2) the life (1:4; 10:10; 11:25; 14:6), and (3) the resurrection (11:25). Chapters 1—17 prove that He is God among men. Men are in contrast to Him as God. Chapters 18—19 prove that He is life in the environment of death. Death, or the environment of death, is in contrast to Him as life. Chapters 20—21 prove that He is the resurrection in the midst of the old creation, the natural life. The old creation, the natural life, is in contrast to Him as the resurrection, of which the Spirit is the reality. As the resurrection, He can be realized only in the Spirit. Hence, eventually He is the Spirit in resurrection. He is God among men (chs. 1—17), He is life in

23^a cf. Matt
18:18

23 ^aWhosoever sins you forgive, they are forgiven them; and whosoever *sins* you retain, they are retained.

24 But Thomas, one of the twelve, called ¹Didymus, ²was not with them when Jesus came.

25^a John
20:28
21

25 The other disciples therefore said to him, We have seen the ^aLord! But he said to them, Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I will by no means believe.

3. Meeting with the Believers 20:26-31

26^a cf. John
20:1-19

26 And ¹after ^aeight days, His ²disciples were again within, and Thomas *was* with them. Jesus ³came, though the doors were shut, and stood in the midst and said, ^bPeace be to you.

26^b John
20:19

27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put *it* into My side; and do not be unbelieving, but believing.

28^a John
20:25
Acts
2:36
10:36;
Rom
14:9
10:12-
13,
1 Cor
12:3
2 Cor
4:5
Phil
2:11

28 Thomas answered and said to Him, My ^aLord and my ^bGod!

death (chs. 18—19), and He is the Spirit in resurrection (chs. 20—21).

24¹ I.e., Twin.

24² After His resurrection the Lord came to meet with His disciples, beginning from the evening of this first day. Thus, in the Lord's resurrection the matter of meeting with the saints is crucial. Mary the Magdalene met the Lord personally in the morning and obtained the blessing (vv. 16-18), but she still needed to be in the meeting with the saints in the evening to meet the Lord in a corporate way to obtain more and greater blessings (vv. 19-23). Thomas missed the first meeting that the Lord held with His disciples after His resurrection, and he missed all the blessings as well. However, he compensated for it by attending the second meeting (vv. 25-28).

26¹ This was on the second first day of the week, the second Lord's Day after the Lord's resurrection.

26² The gathering of the disciples here may be considered the second

meeting of the church held with the Lord's presence before Pentecost.

26³ After the Lord came in v. 19, eight days before, there is no plain word or hint in John's record that the Lord left the disciples. Actually, He stayed with them, though they were not conscious of His presence. Hence, His coming in v. 26 was actually His manifestation, His appearing (see note 1² in ch. 21). Before His death the Lord was in the flesh, and His presence was visible. After His resurrection the Lord became the Spirit, and His presence was invisible. His manifestations, or appearances, after His resurrection were to train the disciples to realize, to enjoy, and to practice His invisible presence, which is more available, prevailing, precious, rich, and real than His visible presence. In His resurrection this dear presence of His was just the Spirit, whom He had breathed into them and who would be with them all the time.

28¹ This Gospel proves strongly and purposely that the man Jesus is

28^b John
1:1
5:18
10:33
Rom
9:5
Phil
2:6
1 John
5:20

29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.

30 Moreover indeed ^amany other signs also Jesus did before His disciples, which are not written in this book.

31 But these have been written that you may believe that Jesus is the ^{1a}Christ, the ^bSon of God, and that ^cbelieving, you may have life in His name.

CHAPTER 21

4. Moving and Living with the Believers

21:1-14

1 ¹After these things Jesus ^{2a}manifested Himself again to the disciples at the Sea of Tiberias. And He manifested Himself in this way:

2 Simon Peter and ^aThomas, called ¹Didymus, and Nathanael from Cana of Galilee and the ^csons of Zebedee and two others of His disciples were *there* together.

3 Simon Peter said to them, I am ¹going ^afishing. They said to him, We also are coming with you. They went forth and ^bgot into the boat, and that night they caught ²nothing.

4 Now as soon as the morning broke, Jesus stood on the shore; however the disciples did ^anot know that it was Jesus.

every God (1:1-2; 5:17-18; 10:30-14:9-11).

31¹ *The Christ* is the title of the Lord according to His office, His mission. *The Son of God* is His title according to His person. His person is a matter of God's life, and His mission is a matter of God's work. He is the Son of God to be the Christ of God. He works for God by the life, of that man, by believing in Him, to have God's life to become God's sons and work by God's life to build the corporate Christ (1 Cor. 12), thus fulfilling God's purpose concerning His eternal building.

1¹ By the end of ch. 20 the Lord came back as the Spirit, as the dramatic Christ, to be with the disciples as everything to them. Therefore this Gospel might be considered ended there (20:30-31). But how

could the disciples make a living? What should they do to carry out His commission? How should they follow Him after His resurrection? What would be their future? This additional chapter is needed that these problems might be dealt with.

1² This proves that His coming to the disciples in 20:26 was actually a manifestation, for here it is said that He manifested Himself again to the disciples. He was again training them to practice His invisible presence. It was a matter not of His coming but of His manifestation. Whether or not they were conscious of His presence, He was with them all the time. Because of their weakness He sometimes manifested His presence in order to strengthen their faith in Him.

2¹ I.e., Twin.

3¹ It must have been because of

30^a John
21:25

31^a John
1:41;
4:25, 29;
7:41-42,
Matt
16:16,
Luke
2:11

31^b John
1:34,
49,
9:35;
10:36;
Matt.
16:16;
Luke
1:35

31^c John
3:15,
16, 36
1^a John
21:14;
14:21,
cf Mark
16:12

2^a John
11:16

2^b John
1:45

2^c Matt.
4:21

3^a Matt.
4:18

3^b vv.
3-10
cf. Luke
5:3-11

4^a John
20:14,
Luke
24:16

5^a 1 John
2:13, 18
5^b Luke
24:41,
42

5 Then Jesus said to them, ^aLittle children, you do not have any ^{1b}fish to eat, do you? They answered Him, ²No.

6 And He said to them, Cast the net on the right side of the boat, and you will find *some*. They cast therefore, and they were no longer able to haul it *in* because of the ¹abundance of fish.

7^a John
21:20;
13:23

7 Then that ^adisciple whom Jesus loved said to Peter, It is the Lord! Therefore when Simon Peter heard that it was the Lord, he put his outer garment around himself, for he ¹was naked; and he threw himself into the sea.

8 But the other disciples came in the little boat, for they were not far from the land, but about ¹two hundred cubits away, dragging the net of fish.

9 Then when they got out onto the land, they saw a fire of coals laid *there*, and ^{1a}fish lying on *it* and ^bbread.

9^a John
6:9
9^b John
6:11

the trial related to their need to make a living that Peter returned to his old occupation, thus backsliding from the Lord's call (Matt. 4:19-20; Luke 5:3-11).

3² Peter and the sons of Zebedee (John and James) were professional fishermen, the Sea of Tiberias was large and full of fish, and night was the right time for fishing; still, through the entire night they caught nothing. This was a miracle! It must have been that the Lord bade all the fish to stay away from their net.

5¹ *Fish* is not in the Greek text; however, because the Greek word here refers to something prepared for eating, *fish* is implied.

5² When the disciples were in the right position, as in Luke 24:41-43, they had—even in the house—more fish than they needed, so they offered a piece to the Lord. But here they were in a backslidden condition; thus, after fishing the whole night, they had—even on the sea—no fish, not even one piece!

6¹ Morning (v. 4) was not the right time for fishing, but when they obeyed the Lord's word and cast the net, they caught an abundance of fish. This surely was a miracle! It must

have been that the Lord bade the fish to come into their net.

In Luke 5:3-11 the Lord called Peter by a miracle in fishing. Here He recovered him to His call by another miracle in fishing. He is consistent in His purpose.

7¹ Or, had on his undergarment only.

8¹ I.e., a little over one hundred yards.

9¹ Here the Lord trained Peter to have faith in Him for his living. Peter and those with him had fished the entire night but had caught nothing. Then, according to the Lord's word they cast the net, and they caught an abundance of fish. But without these fish, and even on land, where there were no fish, the Lord prepared fish and even bread for the disciples. This too was a miracle! By this the Lord trained them to realize that without His leading, even if they should go to the sea, where the fish were, at night the right time for fishing, they would catch nothing; but if they followed the Lord's leading, even on land, where there were no fish, the Lord could provide fish for them. Though they caught many fish according to the Lord's word, the Lord would not use these fish to feed them. This was a real

10 Jesus said to them, Bring *some* of the fish that you have just now caught.

11 Simon Peter therefore went up and hauled the net to the land full of large fish, a hundred and fifty-three; and though there were so many, the net was not torn.

12 Jesus said to them, ¹Come *and* have breakfast. But none of the disciples dared to inquire of Him, Who are you? knowing that it was the Lord.

13 Jesus came and ^atook the ¹bread and gave *it* to them, and the ¹fish likewise.

14 This was now the ^athird time that Jesus was manifested to the disciples after He had been ^braised from the dead.

5. Working and Walking with the Believers 21:15-25

15 Then when they had eaten breakfast, Jesus said to Simon Peter, ¹Simon, *son* of John, do you ²love Me ^amore than these? He said to Him, Yes, Lord, You know that I ³love You. He said to him, ^{4b}Feed My ⁵lambs.

16 He said to him again a second time, Simon, *son* of

Jonas. For his living he needed to believe in the Lord, who calls things not being as being (Rom. 4:17).

12¹ This indicates the Lord's gracious care for the need of His called ones.

13¹ In the Lord's provision, bread represents the riches of the land, and fish represent the riches of the sea.

15¹ Here the Lord was restoring Peter's love toward Him. Peter did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times (18:17, 25, 27), so that his natural strength and his self-confidence could be dealt with. Furthermore, Peter had just taken the lead to backslide from the Lord's call. His natural confidence in his love toward the Lord also must have been dealt with by this failure; yet he might have

been somewhat disappointed. The Lord therefore came to restore his love toward Him, to charge him with the shepherding of His church, and to prepare him for his martyrdom so that he would not follow Him with any confidence in his natural strength.

15² The Greek word refers to a higher and nobler love. So for the first *love* in v. 16.

15³ The Greek word denotes an intimate love. So for the second *love* in v. 16, and for all occurrences of *love* in v. 17.

15⁴ The fruit-bearing in ch. 15 is the outflow of the riches of the inner life. Here, to feed the lambs is to nourish them with the riches of the inner life. To feed others, we need to enjoy the riches of the Lord's divine life. This requires that we love Him. To believe in the Lord is to receive Him; to love the Lord is to enjoy Him. The Lord came as life and the life supply to us. We need to have faith in Him and love toward Him. This Gospel

13^a Matt.
14:19;

Luke
24:30

14^a John
20:19,
26

14^b John
2:22;
Acts
2:24;
Rom.
4:25;
8:11

15^a cf. Matt.
26:33;
John
13:37

15^b John
21:17

16^a Acts
20:28;
1 Pet.
5:2

17^a John
2:25

17^b Heb.
4:13

17^c John
21:15

18^a John
21:3

19^a cf. John
12:33;
18:32

19^b 2 Pet.
1:14

19^c John
21:22;
Matt.

4:19;
John
13:36;
12:26

20^a John
21:7

20^b John
13:23,
25

22^a 1 Thes.
4:15

22^b 1 Cor.
11:26;
Rev.
22:12,
20

22^c John
21:19

John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, ^{1a}Shepherd My ²sheep.

17 He said to him the ¹third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You ^{2a}know ^ball things; You ²know that I love You. Jesus said to him, ^cFeed My sheep.

18 Truly, truly, I say to you, When you were younger, you girded yourself and ^{1a}walked where you wished; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.

19 Now this He said, ^asignifying by what ^{1b}kind of death he would glorify God. And when He had said this, He said to him, ^cFollow Me.

20 Peter, turning around, saw the ^adisciple whom Jesus loved following, who also ^breclined on His breast at the supper, and said, Lord, who is the one betraying You?

21 Peter therefore, seeing him, said to Jesus, Lord, and what about this man?

22 Jesus said to him, If I want him to ^aremain until I ^{1b}come, what is that to you? You ^{1c}follow Me.

presents these as the two requirements for us to participate in the Lord.

15^s Lit., little lambs.

16¹ Shepherding is for the flock (10:14, 16), which is the church (Acts 20:28); hence, it is related to God's building (Matt. 16:18). Later, Peter in his first Epistle indicated this, saying that growth by feeding on the pure milk of the word is for the building of God's house (1 Pet. 2:2-5) and charging the elders to shepherd the flock of God (1 Pet. 5:1-4).

16² Some MSS have, little sheep. So in v. 17.

17¹ Perhaps in questioning Peter three times, the Lord was reminding Peter of how he had denied Him three times.

17² The first *know* in this verse refers to the inward, subjective consciousness; the second refers to the outward, objective knowledge. See note 55¹ in ch. 8.

18¹ This may refer to his going fishing in v. 3.

19¹ Later, Peter referred to this

(2 Pet. 1:14). What the Lord wanted here was to prepare Peter to follow Him unto death, not by anything of himself or according to his own will.

22¹ The Lord was there with the disciples. How then could He say "... until I come"? Since He was there, He did not need to come. If He meant that He would leave them and later come back to them, how could He say to them, "Follow Me"? How could they follow Him? The answer to all these questions is related to His invisible presence. In His visible presence He would leave and come back later. But in His invisible presence He would be with them all the time. On one hand, He would be with them, and on the other hand, He would be away from them. So, on one hand, they could follow Him, and on the other hand, they would have to wait for His coming back.

After His resurrection the Lord remained with the disciples for forty days (Acts 1:3-4) in order to train them to realize, practice, and live by

23 This word therefore went out among the brothers, that that disciple would not die, yet Jesus did not say to him that he would not die, but, If I want him to remain until I ¹come, what *is that* to you?

24 This is the disciple who ^atestifies concerning these things, and the one who has written these things; and we know that his testimony is true.

25 And there are also ^{1a}many other things which Jesus did, which, if they were written one by one, I suppose that not even the world itself could contain the books written.

24^a John
15:27;
1 John
1:2;
Rev.
1:2
25^a John
20:30

His invisible presence. In v. 23 the Lord indicated that some of His believers would follow Him unto death, and that some would remain, i.e., live until He comes.

23¹ The span of what is covered in the last two chapters of this Gospel is broad. It begins with the discovery of the Lord's resurrection and ends with His coming back. Between these two events are all the matters related to the Christian life during the church age: seeking the Lord with love toward Him; seeing the Lord in resurrection; receiving the revelation of the issue of the Lord's resurrection—that His Father is our Father and we are His brothers—by experiencing His manifestation; meeting with the believers to enjoy the Lord's presence; having the Lord breathe the Holy Spirit into us, and being sent by the Lord with His commission and authority to represent Him; learning how to live by faith in the Lord and trust in Him for our daily living; loving the Lord, the natural strength having been dealt with; shepherding the flock for the building of the church; practicing the Lord's invisible presence, with some following the Lord even unto death to glorify God, not by self-will but according to His leading, and some living until He comes back.

25¹ This verse, together with 20:30-31, affirms that this Gospel is the record of selected things that serve the purpose of testifying to the matter of life and building.

In note 20² para. 2, in Matt. 28 it is pointed out that the Lord's ascension

is not mentioned in John or Matthew. The reason it is not mentioned is that today, after His resurrection, the Lord is still on the earth to be with His believers, and He will be with them until the end of this age, when He will be manifested in His visible glory (1 Pet. 1:7; 2 Thes. 1:7), that is, when He will come back to the earth in His visible presence (Matt. 16:27) to establish His visible kingdom. The Gospel of Matthew unveils and testifies that today, after His resurrection, the Lord, who is the spiritual King of the invisible kingdom of the heavens, is still on the earth in His Spirit of resurrection to be with the people of the kingdom of the heavens in His invisible presence; hence, Matthew does not mention His leaving the earth to ascend to the heavens. The Gospel of John reveals and testifies that as the Triune God, the Lord became flesh (1:14) to be the Lamb of God (1:29) and, after accomplishing His redemptive death for man, was transfigured in resurrection to become the life-giving Spirit (1 Cor. 15:45) and to enter into those who believe into Him to be their life for eternity, never to be separated from them; hence, it would have been inappropriate for John to mention His going away in ascension.

Furthermore, the four Gospels are a full revelation of how the Triune God came to complete Christ, that is, to make Christ complete. The record in the Gospel of John is crucial regarding this matter. It shows us that the completing of Christ, who was anointed

and commissioned by God to accomplish God's eternal will, was carried out by the Triune God becoming flesh in order to be united with man. First, through His death in the flesh He accomplished redemption for man, and then through resurrection He was transfigured to become the Spirit that He might enter into the believers (20:22) to be united with them, that they might be united with the Triune God (17:21). Thus He became Christ, the embodiment of God, and is able to take away men's sins and enter into

men to be their life that they may become the sons of God to be His members, constituting His Body as the full expression of the Triune God. Thus, He is in them to be all their reality and to be with them invisibly until their bodies are redeemed and transfigured that they may enter into His visible presence to be completely united with Him and completely like Him, and to become the New Jerusalem, which is about to be completed, as the mutual habitation of the Triune God and His redeemed people for eternity!

